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Sketch of a Sermon preached to the Northern Education Society at their Annual Meeting, by the Rev. J. Jarman, of Nottingham.

MATT. xiii. 52. *Therefore, every scribe instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasures things new and old.*

The office of a Christian minister is the most honourable, and the most important that can be sustained by mortals. Paul, the great apostle of the gentiles, with all his flattering worldly prospects, and literary advantages, regarded it as a special favour to be employed in preaching the gospel to his fellow-men. Eph. iii. 8. And yet, when he contemplated the arduous nature of his work, and the momentous consequences resulting from it to the eternal interests of men; he was overwhelmed with a sense of his own inadequacy to it, and exclaimed, "Who is sufficient for these things." 2 Cor. ii. 16.

If our minds are properly affected with these solemn and interesting views of the Christian ministry, we shall avail ourselves of every representation contained in the scriptures, of the nature of that office, and the qualifications requisite to fit us for the successful discharge of its duties. The words I have read are well suited for these purposes, and accord with the design of this service. They were spoken by our Lord to his apostles apart from the multitude. He had inquired of them, if they understood the things intended by the preceding parables; to which they replied in the affirmative. He, therefore, concluded with another parable, relating, more immediately, to their office in the church; "Every scribe, &c." In discoursing on these words,

I. *Let us advert to the nature and design of the ministerial office.* In the text, our Lord employs two terms, both allusive; the one to what is sacred; and the other, to what is secular; *scribe* and *householder*.

1. A Christian minister is compared to a scribe. The scribes among the Jews, were persons who addicted themselves to literary pursuits; they were the interpreters of the law, and the instructors of the people. Matt. ii. 4. Hence, Ezra, who was so zealous in explaining the law to the Jews after the Babylonish captivity, is distinguished by this appellation, "the scribe."

As the scribes were public teachers under the Jewish dispensation, so the apostles were to be instructors under the Christian. In the commission which our Lord gave to them, he commanded them to teach all nations; and this work they were to perform by preaching the gospel to every creature. And in the history of their labours it is stated, that they preached the gospel, and taught many. Acts xiv. 21. Such is the office of the Christian scribe, to expound the will of God to men, to lay open the treasures of Divine knowledge contained in his word,

and to guide men into the way of peace, of holiness, and happiness.

2. Christ further illustrates the nature and design of this office, by an allusion to that of an householder. A reference to the manners of the times when Christ was upon the earth, will show the propriety and beauty of the similitude. The Israelites were a plain and frugal people, who derived their subsistence chiefly from the produce of the field; and their wealth principally consisted in their houshold treasure, their stock of provision and apparel. To a people thus circumstanced, it was requisite that the head of the family should keep in store all such things as were required to feed or clothe those under his care; and, as his stock would be constantly diminishing by consumption, he would find it necessary to be making continual additions to it. Thus, he had things "new and old" laid up in his store, or treasury, from which he brought forth for the supply of the exigences of the respective members of his family.

To this Jewish householder, thus furnished and prepared for all occasions, our Lord compares the Christian scribe. The church of Christ is the house or family of God, and the business of the Christian minister is to feed them, and supply them with the means of support and defence. If it be an office of great importance in the head of a family to provide for the wants of its different members, surely it is incomparably more so to supply the souls of men with the bread of life; and to give to every man a portion in due season. It is true, it is no part of our business to form the necessary treasures; but what skill, diligence, and fidelity, are required to dispense them aright. Such is the nature of the Christian minister's work; and this leads us to consider,

II. The qualification indispensably necessary in those who sustain that office. If he is to teach, he must himself be previously instructed; and if it is his business to dispense to others, he must have a treasure from which he can communicate. "The priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts." Mal. ii. 7. Let us attend,

i. To the *nature* of this qualification, "instructed unto the kingdom of heaven."

This comprehends *a distinct knowledge of the gospel dispensation.* "The kingdom of heaven" is a phrase, which signifies the gospel economy, as opposed to the Jewish dispensation. The one was a system of promises and prophecies, the other is a record of events in the life, death, resurrection, and ascension of the Saviour; which accomplished the prophecies, and fulfilled the promises made to the fathers—the one of types and shadows, the other of the antitype and substance: the one the ministration of condemnation and death, the other of righteousness and life. *The law came by Moses, but grace and truth by Jesus Christ.* To be instructed unto the kingdom of heaven, is to understand its doctrines, its laws and ordinances, its promises, and the final prospects opened to all who are interested in its blessings. Every scribe who is instructed in this glorious scheme of grace and mercy, is an "able minister of the New Testament, not of the letter, but of the Spirit."

It implies a knowledge of the connexion which subsists between the different branches of Divine truth, and of their dependence on each other. Divine truth is not revealed in the scriptures in a systematic form, yet there is a relation between one part and another, and a mutual dependence in the whole.

The doctrines of Christianity are connected with the facts of the death, resurrection, and ascension of the Saviour. This observation applies with equal force to the whole system of Christian duties, as to the doctrines of the gospel. The first act of acceptable obedience, and that which prepares for, and stamps every other with value, is to believe on the Son of God; for, "without faith, it is impossible to please God;" but where Christ is cordially received and submitted to with the obedience of faith, the mind is prepared for the exercise of every Christian grace; and for the cheerful performance of every Christian duty.

But, it is not a general or superficial knowledge of Divine truth, that will form the scribe instructed in the kingdom of heaven; it is necessary that he who is a teacher of others, should *possess an intimate acquaintance with the Christian system*; that his views be enlarged, and that his mind be well stored with the treasures of Divine knowledge. There are some who attempt to teach others, who need themselves to be taught the first principles of the oracles of God; their views are limited and confused, and they cannot impart to others what they themselves do not possess. It is necessary then, that the word of Christ *dwell in us richly*, that we may be able to warn every man, and teach every man in all wisdom.

ii. The means by which this qualification is to be attained, are,

1. The study of the word of God. The apostles were trained up for their work under the ministry of Christ; the scriptures are designed to supply the place of his personal instructions. 2 Tim. iii. 16, 17. Hence Paul exhorts Timothy *to give attendance to reading, and to meditate on those things he had taught him, to give himself wholly to them; that his profiting might appear unto all.* The knowledge of general literature is highly desirable in the minister of the gospel, but this is an attainment of very inferior moment, when compared with our intimate acquaintance with the oracles of God; and should never be pursued, but in subordination to this indispensable qualification. The sacred volume must be the man of our counsel, and its truths incorporated with our habits of thought. In the study of the holy scriptures it is proper to avail ourselves of every human help within our power, as those who wish to acquire the knowledge of any science, would read the works of those who had written the most ably upon it. But we should learn truth, as much as possible, immediately from the word of God; that our faith may not stand in the wisdom of man, but in the power of God. This will impart a holy savour to our ministrations, and inspire us with that confidence, which is the result of personal inquiry and conviction. And, hence it is highly desirable, that ministers should be able to read the scriptures in the original languages in which they were written; as this will enable them to see more of their beauty, and enter more fully into their contents. In order to perceive the beauties of the scriptures, the language, the history, antiquities, customs, and laws, of the nation to whom the oracles of God were first given, must be understood. A man thus prepared, does not depend on the fidelity of a translation, but reads for himself the very words of prophets, apostles, and of Christ himself; he does not merely admire a foreign fruit which retains much of its flavour, but goes into the land of promise, and gathers with his own hand from the tree of life.

2. To the study of the scriptures,

it is necessary we add *observation* and *experience*. Not only is it important that the minister of the gospel should study the book of God, but, also, the book of man; that he may understand the moral nature and constitution of those to whom he is to preach, and how to apply many parts of the scriptures. By a careful observation of the principles and dispositions of men, as they are developed in their temper and conduct, he will see the testimony of God to the character and condition of man fully confirmed and exemplified; and by an attentive regard to the operations of his own mind, and the feelings of his own heart, he will see the perfect adaptation of the provisions of the gospel to meet the wants and miseries of sinners. Nothing qualifies a minister for his work more, than an intimate acquaintance with religion by experience; in its operations and effects on his own mind: *for the heart of the wise teacheth his mouth.* Then he will be able to say with the apostle John, *That which we have seen with our eyes, looked upon, and handled with our hands, that declare we unto you.*

3. With reading and observation, it is necessary to connect fervent and habitual prayer. A devotional spirit is of the first importance in every stage of the life and labours of the Christian minister, but never more so, than when engaged in a course of preparatory studies. It is true that the most devout frame of heart will not be adequate to form the scribe, well instructed in the kingdom of heaven, without the diligent employment of the proper means of acquiring Divine knowledge. But, its influence is, in the highest degree, favourable to the attainment of religious knowledge. It frees the mind from slavery to those passions and prejudices which obstruct the light of truth, it strengthens and invigorates the faculties, it brings us near to the fountain of light, and connects with it, the promise of Divine teaching; to guide into all truth. When the heart is led forth in holy admiration of the character and perfections of God, and in supreme desire of his favour; when the soul is clothed with humility, and filled with holy tenderness; when the breast is warmed with love to Christ, and expanded with benevolence to men, then we possess a frame of heart congenial with Divine truth, and we shall know the things which are freely given to us of God; even the mysteries of the kingdom of heaven. We hasten to consider,

III. *The value of this qualification in the performance of the duties of the Christian ministry.* Thus furnished, he will be able to bring out of his treasures things "new and old."

The well instructed scribe will be able to *adapt his ministrations to the wants of his hearers*—to warn the careless of his danger—to combat the objections of those who oppose the truth—to undeceive the deluded—to guide the inquirer—to comfort the mourner—to establish the wavering, and to supply the Christian with that spiritual aliment, which, under the Divine blessing, may nourish his faith and hope, and lead him from strength to strength in the way to Zion. This is a highly important and responsible part of the ministerial office; for, if the wicked be not warned, he will perish, and his blood will be required at our hands; if the mourning penitent be not shewn the all-sufficient ground of hope revealed in the gospel, he will yield to despair; if the tempted believer be not fortified by the motives and promises of the scripture, he will relinquish the contest, and resign himself to the power of sin and Satan;

and if the wavering be not confirmed by the exhibition of the evidence of the truth, he will be led away by the error of the wicked. But, if a minister does not possess a fund of Christian knowledge, and wisdom to apply it, how can he adapt his instructions to the ever-varying and pressing necessities of the church of God? But, if he be informed, he will be capable of suiting his addresses to the diversified circumstances of saints and sinners, *rightly dividing the word of truth, and giving to every man a portion of meat in due season.*

He will, also, be qualified to impart instruction with a pleasing and useful *variety.* The phrase, *things new and old,* may refer to the Old and New Testaments, and the scribe well instructed, will be able to illustrate the one by the light of the other, and thus shew the harmony of both. But the leading idea is that of variety in our ministrations. Considering the constitution of the human mind, and the diversity of taste, nothing is more desirable in a public instructor, in order to his acceptance and usefulness, than this qualification. This will enable him to bring forth old and common truths, and by his illustrations place them in a new light. For want of a more ample store of Christian knowledge, many ministers are perpetually insisting on a few leading topics, and nearly in the same words; hence the hearers become weary and disgusted. It is true, the first principles of the gospel ought to find a place in almost every sermon; and, whatever be the text, the doctrine of the cross should be clearly exhibited. There is, in the ministry of some men, a vain attempt at originality, which leads off the attention of their hearers from the *common salvation;* thus they lose sight of the most important truths of the gospel, and indulge in a spirit of curious speculation, by which their preaching becomes a mere display of their own skill, rather than the means of diffusing the savour of the knowledge of Christ. As the most common blessings of Providence are, by far, the most valuable, so the plainest truths of Christianity are the most important, and universally interesting to the souls of men. The gospel is the daily bread of the Christian, that on which he lives, in every circumstance in which he is placed, and the minister who knows and relishes it himself, will be anxious to dispense it to others.

But while, in our public ministrations, we uniformly regard the leading principles of the gospel, they will admit of the most pleasing variety in their statement and illustration. The doctrine of Christ crucified displays the manifold wisdom of God, and the riches of the Saviour are unsearchable. These mysteries of redemption, into which the angels desire to look, will afford ample matter for the research of the strongest powers. If our minds are well stored, we shall be able to maintain, in perfect consistency with a constant exhibition of the first principles of the gospel, a variety as pleasing as that of the seasons of the year, which never weary; or that of the rising and setting sun, which is perpetually gilding and diversifying the clouds which hang around and adorn his path. Such a minister will come forth, displaying a vigour of mind, a comprehension, and depth, and variety in his knowledge, which will make even the common-place topics of Christianity appear as new. Thus, a scribe instructed into the kingdom of heaven, will be like an householder, bringing out of his treasures things new and old. In conclusion, we observe,

The utility of Academical Insti-

tutions, to assist in the acquisition of this essential qualification for the Christian ministry. The warmest advocates for these seminaries of learning, do not pretend that they can impart the primary qualification for a Christian teacher, real piety: this must be communicated by an agency, which God alone can exert. To educate young men, on the supposition that they *may become* the subjects of Divine grace, appears to them highly presumptuous. They require credible evidence of a change of heart, as an essential pre-requisite for admission. But while piety is indispensable to the Christian minister, this *alone* will not fit him for his work. His business is to teach, and, therefore, he must have learned. In religion alone, it is thought by some, that a man may at once become a teacher, without preparation, or, at least, with no suitable preparation. Here two opposite classes meet, the *merely* learned churchmen, and the enemies of learning among Dissenters. The former suppose their knowledge of language and the sciences, may be immediately succeeded by their preaching the gospel, while they are ignorant of almost every thing which it is the design of their office to teach. The latter plead that the apostles were not learned men; but it should be remembered they had Christ for their preceptor, and they were not allowed to enter on their ministry *fully*, till the descent of the Holy Spirit. *Tarry ye*, said Christ, *at Jerusalem till ye are endued with power from on high.* It is trifling to talk of gifts being sufficient to qualify—supernatural gifts are not intended. Superior natural talents, and superior piety, are as highly valued by the advocates of learning as by others; and if ability be a good thing, then learning, which is acquired ability, is equally desirable.

To persons, then, of suitable character, and good natural talents, this institution supplies incalculable advantages. It furnishes them with the means of acquiring knowledge, which they would never possess without it; and by setting them at liberty from the ordinary business of life, they have leisure to improve their talents, and acquire that information which is requisite to fit them for their future destination. They are trained to habits of close and right thinking, to arrange their thoughts with skill and perspicuity, and to speak with propriety and force on the things of God. Nor are the advantages of these institutions confined merely to the few years spent under the roof of an academy; but they lay a foundation of knowledge, on which a superstructure may afterwards be raised, and by the adoption of a plan of study, they acquire the power of adding to their store in future life.

I shall conclude this discourse, already extended to too great a length, by addressing a few words to you, my esteemed young friends, who enjoy the advantages of this evangelical seminary. I trust you will look well, not only to the reality, but to the improvement of your personal religion; that, while you are employed in acquiring the various branches of useful learning, your piety may not be suffered to decay. You have need to be on your guard against every thing which might become the means of impairing your spirituality; to which nothing is more unfriendly than levity. Let your cheerfulness be chastened by an habitual sense of the fear of God, and of the importance of eternal things. Keep your passions in subjection, and maintain purity of heart. "Flee youthful lusts, and follow after righteousness, faith, and charity, with all that call on the name of the Lord." Those who bear

the vessels of the sanctuary, should be clean: a word to the wise is sufficient. "Walk in the spirit, and ye shall not fulfil the lusts of the flesh." Diligently improve the advantages you enjoy; cheerfully conform to the regulations of the house while you are in it, and revere the counsels of your respected tutors. Cultivate genuine humility, and let this lovely grace be apparent in your spirit and deportment.

As you are to be employed in the work of teaching, it is necessary you should acquire the art of communicating your ideas to others, with facility. Hence, some regard is requisite to language and delivery, that you may gain the hearers attention and affection. But, whatever may be your peculiar gift, never make popularity your chief aim. The householder is not to exhibit his stores for the purpose of display, but to feed the family. Never seek to be admired by adopting a gaudy, declamatory mode of preaching. We by no means object to a moderate and judicious use of figure in your compositions; but these ornaments should never be employed for their *own sake.* Such a mode of preaching is by no means suited to the nature and design of religious instruction; it acts as a distorted medium, like painted glass, which however beautiful to the eye, gives a false colouring to the objects which it dimly exhibits. If you adopt this mode of preaching, you may be admired by the vain and light-minded; but serious and judicious Christians will deeply deplore such a perversion of your talents. Your business is, by manifestation of the truth, to commend yourselves to every man's conscience, in the sight of God, and by the solemnity, simplicity, and earnestness with which you treat divine things, make the hearers forget the preacher, in the majesty and importance of the subject. May you, and we, so approve ourselves to God, that when the *chief Shepherd shall appear, we may receive a crown of glory, which fadeth not away.*

On the Connection of the Doctrine of the Trinity, with other Scriptural Truths.

(Concluded from page 4.)

If Christ be a mere man, and did not atone for the sins of his people, how can we account for his being so often denominated *the Saviour?* He is styled the *Lamb* of God, who taketh away the sin of the world. How can a lamb take away sin, except as being made a sacrifice? But Christ our Passover was sacrificed for us. Paul delivered it to the Corinthians, among the first principles, "how that Christ died for our sins, according to the scriptures." "Christ has redeemed us from the curse of the law, being made a curse for us." "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." "In him we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, wherein he hath abounded towards us in all wisdom and prudence." "Now the righteousness of God is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteous-

ness in the remission of sins that are past; in the forbearance of God to declare at this time his righteousness: that he might be just and the justifier of him who believeth in Jesus." "Who was delivered for our offences, and was raised again for our justification. Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." "Now in Christ Jesus, ye who sometime ago were far off, are made nigh, by the blood of Christ; for he is our peace." "When ye were yet without strength, in due time, Christ died for the ungodly. For scarcely for a righteous man will one die; yet, peradventure, for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life; and not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." (Or, if it be rendered "the reconciliation," it amounts to the same thing.) "For, as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." Therefore, said Paul, "Yea, doubtless, I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them as dung, that I may win Christ, and be found in him, not having on mine own righteousness, which is of the law, but that which is, through the faith of Christ, the righteousness which is of God, by faith." "For it hath pleased the Father, that in Him should all fulness dwell; and having made peace by the blood of his cross, by him to reconcile all things to himself, whether they be things in earth, or things in heaven. And you that were sometime ago alienated and enemies in mind by wicked works, yet now hath he reconciled, in the body of his flesh, through death, to present you holy and unblameable and unreproveable in his sight," &c. He tells the Thessalonians, "Ye turned to God from idols, to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivered us from the wrath to come." He affirms to Timothy, "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief." He elsewhere says of the Saviour, He "loved me, and gave himself for me." He remarks to Titus, "After that the kindness and philanthropy of God our Saviour appeared, not by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Spirit, which he shed on us abundantly, through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs, according to the hope of eternal life."

Many more quotations might I adduce from the writings of Paul, especially from his epistle to the Hebrews; and expressions equally strong occur in the epistles of Peter, and John, as well as in the last book of the New Testament; which it would require immense critical labour to explain away, or to reconcile to the Socinian scheme. In short, the whole of the sacred writings must be *pulled to pieces*, to get rid of the doctrines connected with the Divinity of Christ, and, consequently, with the doctrine of the Trinity in Unity.

Yet when I had an interview with the venerable David Turner, of Abingdon, a few months before his death, he told me, that one of these gentlemen affirmed to him, that "the blood of Jesus Christ had no more to do with our salvation, than the blood of Alexander the Great." The good old man exclaimed, "Where should I be then, with the sins of fourscore years and ten?" "But, Oh!" said he, "it is precious blood!" So said Peter long before him; and all the saints in glory confess the same in their songs.

It would be easy to adduce a large number of passages, respecting Christ's care of his people, now he has left this world as to his bodily presence. David said, "JEHOVAH is my shepherd, I shall not want." If Jesus be not JEHOVAH, David was better off than we; but he whom Peter calls "the Chief Shepherd," and who called himself "the Good Shepherd," did not only lay down his life for the sheep, but has declared, "I give unto them eternal life, and they shall never perish, neither shall any one pluck them out of *my* hand." He speaks of his protection as equally securing them from danger, with the protection of the Father, for he adds, "My Father, who gave them me, is greater than all, and no one is able to pluck them out of my Father's hand. I and my Father are one." Accordingly Peter spoke of him, long after his ascension, as "the Shepherd and Bishop of souls."

Surely, he knows but little of the worth of his soul, or of the dangers to which it is exposed, who would dare to leave it in the care of a mere man, who is no more in this world. Certainly Paul had an higher idea of him, when he said, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." Accordingly, in a season of peculiar trial, he says, "I besought the Lord thrice, and he said unto me, 'My grace is sufficient for thee: for my strength is made perfect in weakness.' Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me, for when I am weak, then am I strong." As he elsewhere declares, "I can do all things through Christ who strengtheneth me." Whereas Christ had told his disciples, "Without me ye can do nothing." What an extravagant expression must this have been, even while he was upon earth; but how much more if it were applied to those who lived after he left the earth, and now he resides in some distant region of the universe! What can he there do for us, any more than Enoch or Elijah, who are probably in the same place? Paul, in most of his epistles, invokes "Grace and peace, from God our Father, and the Lord Jesus Christ," for the Christians to whom they were addressed: and for Timothy and Titus, he implores "Grace, mercy, and peace," from the same source. Would not Socinians exclaim against us, if we durst to pray for grace and peace from God the Father and Calvin; from God and Whitfield or Jonathan Edwards? or would *they* dare to pray for grace and peace from God our Father, and from Socinus or Priestley? Would they excuse *us*, by allowing that, though we joined the names of those good men with God the Father, yet we, doubtless, did not mean to worship them? or, could they justify *themselves* by alleging, that they did not mean to ascribe power to influence the hearts of men to Socinus or Priestley, but only to wish they might imitate their virtues? Surely, they who so boldly charge Paul with reasoning inconclusively, might as

well, if their views of Jesus were correct, charge him with praying inconsiderately, if not impiously! Who would dare thus to connect the name of God and any good man, in the same devout aspiration? Never did any of the Jewish prophets invoke grace and peace upon Israel, from God and *Moses;* nor from God Almighty and *Abraham:* never would Paul have put up a prayer of this sort to our Lord Jesus, if he had not believed him to be, what he expressly called him, "God over all, blessed for ever."

Direct declarations in the language of men seem more liable to be explained away, than the more indirect implication of a number of passages, which demonstrate the exalted idea the writers had of the person to whom they refer. I have been very forcibly struck with the metaphorical illustration of our Lord's singular character, in which he is spoken of as related to his church as the bridegroom is to the bride. This allusion is made repeatedly in the Old Testament, particularly in Psalm xlv. whence the apostle quotes that expression, "Thy throne, O God, is for ever and ever." See also Isa. liv. 5. But not to dwell upon this, let us notice how the same metaphor is employed in the New Testament. If we conceive of Christ merely as a teacher sent from God, a fallible, peccable man, why is the kingdom of heaven said to be like a certain king who celebrated the nuptials of his SON? Matt. xxii. Does this accord with his being co-ordinate with those who were invited to the feast? Or, does it not represent him as sustaining a unique character? All the propriety of the parable seems lost, if we lose sight of the incarnation of Christ, and the work of redemption. Of the same import is the language of John the Baptist, John iii. 28—36: "I am not the Christ, but am sent before him. He that *hath the Bride* is the *Bridegroom:* but the friend of the Bridegroom, who standeth and heareth him, rejoiceth greatly because of the Bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all." &c. But notice especially the use which the apostle makes of this metaphorical representation, not in a poem, nor in a high flown oration, but in a plain didactic epistle, wherein he intended to enforce the relative duties of persons in the conjugal relation. "Wives submit yourselves unto your own husbands, *as unto the Lord.* For the husband is the head of the wife, even as *Christ is the head of the Church:* and he is *the Saviour of the body.* Therefore as *the Church is subject unto Christ,* so let the wives be to their own husbands in every thing. Husbands love your wives, even as Christ also *loved the Church,* and *gave himself* for it; that he might sanctify and cleanse it with the washing of water by the word, that he might *present it unto himself* a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish, &c. No one ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church, &c. This is a great mystery: but I speak concerning Christ and the Church."

Now it is evident that the apostle here represents Christ as standing in that relation to the whole church, or the collective body of good men, even all of our race that shall be finally happy, as the husband stands in to the wife. Is he not represented as more than equal to them all, as giving himself for them, as having a

propriety in them? Really this would appear to me downright nonsense and absurdity, if I imagined, that he had done no more for their salvation than any other good man might have been commissioned to do. But how is this mystery increased, if I should suppose that he expressed himself more incautiously, or, at least, has been more misunderstood, than ever any messenger was, whom God sent to make known his will to mankind! No other prophet ever became the rival of God, the object of most extensive and long continued idolatrous worship, but Jesus. Either, he is truly the only-begotten Son of God, in such a sense as imports a participation of divinity, or he is an idol. If he be the latter, how ill does he deserve the appellation of a light to lighten the Gentiles, who has actually, even if it could be unintentionally, led almost all Christendom astray, from the only living and true God?

If the Socinians are right, all that worship Christ are idolaters: all that trust in him, trust only in an arm of flesh, and are exposed to the curse for so doing. If he be only the son of man, in him there is no help. Was Paul of this mind, when he told the Corinthians, that he "determined not to know any thing among them, save Jesus Christ and him crucified?" When he said, "Other foundation can no man lay than that is laid, which is Christ Jesus?" When he said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ?" When he said, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me?" Finally, when he said, "If any one love not the Lord Jesus Christ, let him be Anathema Maranatha?" What worse doom could he have denounced against them that love not God?

If the Epistles of Paul had been unknown till within these last few years, and had been newly found in Abyssinia, and translated; would the Socinian have rejoiced at the discovery, and claimed him as a primitive Unitarian Christian; or, would they, more probably, have charged them with being forged by some rank Calvinist? I can have no doubt, in my own mind, which would have been their conclusion.

Bristol. J. R.

Mr. Cox's Reply to the Review of his Work on Baptism, in the Congregational Magazine for October last.

(Concluded from Page 16.)

The Reviewer writes again "Tertullian, according to Mr. Cox's statement, condemns infant baptism in the third century: to complete this sentence, Mr. C. should add, in his second edition, *and, in doing so, became an undeniable witness to its existence and prevalence.*" Triumphing in his brilliant amendment, he proceeds, "This confession cannot be recalled; Tertullian *condemns infant baptism*—not as a thing that was to be, but as a thing that was!" This is really, applying his own language to me in another case, a "pithy passage," and deserves serious attention. I feel obliged to my *kind* Reviewer for suggesting any thing which he deems a beneficial alteration in my second edition, and I have only one objection to adopt it; namely, that, great logician as he is, in this instance he is not quite logical. That Tertullian, in condemning infant baptism, was an evidence to its *existence*, and really meant to say it was "a thing that *was!*" is sufficiently plain, and to my obtuse-

ness it appears that the citation of Tertullian's condemnation carried with it an evidence that I also absolutely believed in its existence! I was not quite so absurd as to imagine he condemned what he did not suppose to exist! But, further, he alleges that his condemnation of it was a proof of its prevalence! Indeed! What, a proof of its prevalence all over the Christian church, and from the days of the apostles—for this is your Reviewer's argument! Whether it is from an inferiority of logical genius to your Reviewer I cannot tell, but to me it appears, that though his condemnation proved it *existed*, it equally proved that it was *not* prevalent! Is it probable that Tertullian would have *condemned* what was the *settled and universal practice of the church*, and supported by the *most ancient examples*, and, traditionally, by *the apostles themselves?* It is infinitely more probable, and tolerably certain, that he condemned a novel practice, introduced by a few speculators in religion, or by those who were willing to practise clinical baptism for the sake of convenience.

Besides, if infant baptism were generally practised, how came it to pass that Cyprian convened sixty-six bishops to give it their solemn synodical sanction in the middle of the third century? These must have been wiseacres indeed, to have met in general council to enforce infant baptism, when it already universally prevailed! The questions agitated respecting the period of the administration of this rite must necessarily have been precluded by an invariable, notorious, and apostolic practice. The canon runs thus:—"It is our pleasure, that whoever denies that new-born infants are to be baptized, let him be anathema."—Oh, but *my confession cannot be recalled!* Certainly it cannot; but every Pædobaptist would have reason to rejoice if it could! Yes, *I have really confessed*, and do hereby *confess again*, that *Tertullian condems infant baptism*—he condems it in the *third century*, at a time when other errors had begun to shew themselves, which merited a similar fate. This is, indeed, my *confession*, and my Pædobaptist antagonist is *extremely welcome to it?*

But between John's death and Tertullian's conversion there was not quite an interval of a hundred years; and therefore, argues our Reviewer, infant baptism being then found to *exist* and to be *prevalent*, which is proved by its being *condemned*, it must have been *apostolic*. So, then, a practice is found to *exist*, perhaps among some half dozen innovators, about a *hundred years after the decease of the oldest of Christ's disciples*, and a presbyter of the church *condemns* it, *therefore*, it was *practised by the apostles!* This is really pretty well for those who charge others with being *rash* and *illogical!* If the Reviewer were not so profoundly versed in ecclesiastical antiquity, I would venture to inform him, that we have substantial proof that infant baptism was not *universally* practised, notwithstanding Cyprian's council, even in the *fourth* and *fifth* centuries! "Mr. Cox and the Baptists of the present times say, he *condemns infant baptism*; and so he does: but his opinion is of no value." No, certainly; *if he condemns infant baptism*, his opinion *can* be of *no value!* As the Reviewer is kind enough to suggest an alteration for my second edition, he will perhaps allow me to hint that he should have added a word or two at the end of this "pithy" passage; namely, *me judice*. That he considers the opinion of Tertullian of *no value*, I do not question; and had he not laboured under a mistake as to its purport, he would

have said the same of his *testimony*. Upon all the ordinary and received principles of reasoning, we should be led to conclude, that the fact of Tertullian's recording, *without disapprobation*, sundry rites and ceremonies of the church, rendered it much more probable that they were *prevalent* and *apostolic*, than that a particular service which he *did condemn* was *universal* and of the *highest antiquity*. Tertullian has so recorded *the consecration of baptismal water, the imposition of hands, the material unction used in confirmation, prayers and oblations for the dead, the use of the white garment after baptism*, and other ceremonies. Our opponent, if it suited his purpose, would say, "*and in so doing became an undeniable witness to their existence and prevalence.*" Tertullian mentions these "as things that *were*, not as things that *were to be*." Nay, further, it might be alleged, he does not condemn them, but intimates his approbation; a proof they were not only *prevalent*, but *universally approved*. Suppose, however, it were affirmed of any one of them, as for instance of *the consecration of water*, that Tertullian *condemned* it; would any person in his senses deem it a conclusive argument that the practice not only *existed*, but was *universally prevalent* and *apostolic*?

It happens, moreover, that Tertullian expresses his disapprobation of another practice, namely, that of offering *sponsors* or *sureties to Christ*, who engaged on behalf of new-born infants that they should not depart from the Christian faith when adult. Now, were the reasoning of the Reviewer legitimate, it must be equally applicable in *this* instance. *Tertullian condemns sponsorship;* very true (mutatis mutandis), very true, Mr. Reviewer; but to complete this sentence, let us propose "a trifling addition, which being overlooked in the hurry of your first paper, may advantageously be introduced into your second; it is this, *and in so doing, became an undeniable witness to its existence and prevalence.* This confession cannot be recalled!!!" Now, Gentlemen, let your critical shade escape from this dilemma if he can!

With reference to Irenæus, your critic observes the words "infantes, parvulos, pueros, juvenes et seniores, as the omnes qui per eum renascuntur in Deum, *cannot possibly* be rendered of any thing else but baptism. What could these infants and very little children know of regeneration in Mr. Cox's sense of that term?" Here it is obvious, that, however justly I may be charged with that crime, my opponent *is not at all dogmatical*, as it has before been shewn that his assertions are not *rash* nor his arguments *illogical!* A few lines afterwards proves, as he thinks, "that *renascuntur* means precisely baptism, and nothing else." Now, in the first place, every scholar knows that the terms *infantes*, &c. are not by any means restricted in their application to *infants* in the common acceptation of the word. In Greek and Latin writers, infancy is generally extended to fourteen years of age, and all the terms in question are used with that signification. It is common with the fathers to speak of individuals performing the works of piety from their *childhood;* and indeed it is not an unusual expression among ourselves; but we do not intend that they are penitents or believers at *eight days old*. Thus it is said of Timothy, "*from a child* thou hast known the Holy Scriptures." If an expositor were to argue that this must mean that Timothy knew the Scriptures when hanging at the breast, he would be thought to reason very unscripturally, and very foolishly; but he would be

using precisely the kind of logic for which your Reviewer is distinguished. But "*renascuntur* means precisely baptism, and nothing else;" the addition of *me judice* is here again requisite. If it were worth the time, I think I could demonstrate the reverse; but it is sufficient to say that this assertion avails nothing; and were we to concede it, the Reviewer's cause is not assisted, while he his unable to prove that *infantes* is exclusively applicable to *babes*.

After all, I beg leave to intimate that we have not the words of Irenæus himself, but only a paltry translation of them; of which Scaliger affirms, "The translator was an ass, and had even less learning than Ruffinus." Your Reviewer is confident that he has found a testimony from the second century, in the language of Justin, who speaks of persons *discipled to Christ from infancy;* and then lauds himself for having shown how incompetent my *brief* and *rash* statement is to satisfy a calm inquirer." Every tyro will perceive that the preceding remarks are again applicable to the expression of Justin, and that *discipling* involves in it a sense which is point blank against Pædobaptism! We are informed that Dr. Wardlaw intends to reply to my objections, and those of others; be it so; I shall be happy to listen to the dispassionate and respectful statement of one who will try at least at *hard arguments and soft words;* and who, I verily believe, if he reads the review in the Congregational Magazine, will exclaim, "*Non tali auxilio, nec defensoribus istis.* Gentlemen, do not let us bounce, and wince, and call names, and *seem* as if we felt ourselves in the wrong!"

"There is one argument," observes the Reviewer, "applicable to all the early fathers, which has *irresistible* weight. They all held that original birth-sin, the guilt which is entailed on all, is removed only by baptism; that, until the removal of this took place, none could be admitted into Christ's kingdom or church, but that the ordinance of baptism was the actual removing of that sin, and consequently that the salvation of such was secured. Now, from these very notions, they *must* have practised infant baptism."

Thus the Reviewer contends, that the most eminent Christians, after the apostles, *must* have practised infant baptism, on account of the opinion they uniformly entertained of its being necessary to salvation. This is an important concession, as it gives a most satisfactory account of the early introduction of the practice, and its rapid prevalence, apart from any consideration of its apostolic authority. The church early and universally fell into an error, which presented an irresistible temptation to practise infant baptism. How unnecessary is it then for us to look any further for its origin, and how absurd to infer from its early prevalence, that it must have originated in a divine prescription, when it is ascertained and acknowledged that an error existed all along, which not only *might have* given birth to the usage in question, but was of such a nature, that it could *not possibly fail* to produce it. The whole argument, from its pretended antiquity, is completely destroyed by this statement. Whoever asserts that a principle confessedly erroneous was sufficient to account for the adoption of a certain practice, nay, that it could not fail to produce it; surrenders at once all inferences in its favour from its early rise, prevalence, &c. on this plain ground, that it is unphilosophical to assign more causes for a phenomenon, than are sufficient to produce it.

My "preliminary observations" are "offensively invidious."—"Mr. Cox and his brethren mistake the very nature of baptism"—"the Baptists do not perceive the beauty of *relative religion*, otherwise they would see the importance of *family* piety." These are singular charges. My preliminary observations are solely intended to prove, that as Christianity, as a whole, requires the exercise of the intellectual and moral faculties, it is unlikely that its divine author should have annexed to it any thing which did not require their exercise; since it would be to suppose Christianity constructed upon two essentially different principles; if, however, every other observance of Christianity demand the affections, and this (Pædobaptism) admits of its being practised without any personal religion, any interest in the transaction, or any knowledge of it, there exists an obvious disparity, and so far an argument is educed in favour of our practice, and against that of our opposing brethren. Here I have, indeed, stated *my persuasion*; but I have not represented any Pædobaptist advocate as *rash, dogmatical, illogical!* Is there any thing "offensively invidious" in such a mode of argument? Is it not fair for a controversialist to pursue such an inquiry? Let my opponent attempt to demonstrate any similar disagreement in the *principle* of our practice, from that of the Christian system in general; and I promise not to use it "offensively invidious," but, if he succeed "remarkably clever;" he shall be treated with all the honours of a discoverer! But we "do not understand the *very nature of baptism*." This is really very good from one who is by no means *rash, illiberal*, or *dogmatical!* We do not perceive "*the beauty of relative religion*"—certainly not of *your* method of relative religion—any more than *you* perceive the beauty of a *churchman's* or a *Papist's* relative religion, when he encumbers the religion of Jesus with his *sponsors, and signing with the sign of the cross!* "Otherwise" we should "see the importance of *family piety*." And this from a *liberal, unassuming*, and *kind-hearted* Pædobaptist? Is it then necessary to sprinkle unconscious babes, in order to see the beauty of family piety? Cannot we dedicate them to God, pray for their salvation, conduct them at a rational age to the family altar, and teach them "the way they should go!" I ask what family religion there is in the Pædobaptist, that is not to be found in the Baptist family? May not every one, in either case, practise religion, excepting the unconscious babe; and does the unconscious babe, in either case, practise religion at all?

The whole of the remaining defence of Mr. Ewing, or rather attack, upon my critical statement, is really so flimsy and feeble, and so contrary to the acknowledged opinion of many, even of their distinguished men, (as I can aver from their own admissions,) and so little calculated to produce any impression upon any person on either side of the question, that I am happy to be relieved from the necessity of any particular exposure. If Mr. Ewing chooses to attempt his own defence, I have no objection, since I venture to predict he can produce something at least more plausible; or if not, I can defer my reply to another opportunity. The insufficiency of the criticism on my reference to the *paludamentum*, I may safely leave, even to a prejudiced opponent, to detect; it proceeds from utter inattention to the usual language of prophecy. My quotations from the Greek fathers, it is affirmed, "instead of weakening, confirm

Mr. Ewing's interpretations of the word baptism by the Greeks." This is another specimen of our Reviewer's logical accuracy. I have shown that the Greek fathers, who understood their own language, use terms interchangeably with *baptism*, which incontestibly signify to *immerse; therefore* I have confirmed Mr. Ewing's statement that baptism does *not* signify immersion. The Reviewer speaks, on one occasion, of my having "given my understanding a holiday;" I am afraid he so frequently treats his logical powers in a similar manner, that they grow wild and unruly amidst the inebriating festivity.

The statement respecting Philip and the Eunuch is so ridiculous, that I cannot persuade myself that any sensible man will repeat it; if he do, and comes in my way, I may perhaps bestow a few lines to show its futility.

My demand for the production of a single case in which it is shown that sprinkling is the radical idea of *βαπτω*, and of a single instance of sprinkling in the New Testament, or of a single command, inculcating the practice, accompanied by the assurance of concession in such a case, and concluded by the question, "Will Mr. Ewing or any of his brethren venture to give me a similar pledge?"—is met by the declaration, "Yes, we will." Reluctant, however, to try the metal of his sword, the dextrous combatant immediately retreats, exclaiming, as he flies, "Let Mr. Cox produce one single instance of such baptism as he practises, the adult descendants of believers, either from Scripture or any ecclesiastical history, or a single case in the New Testament of immersion baptism, and we concede him the victory." I answer, the baptism I practise is the baptism of *adults*, irrespectively of the question whether they are or are not the descendants of believers; and to this baptism I am directed by every precept and precedent of the New Testament. Not only, again, is "*immersion* baptism" mentioned in a single case; there is no other described in the New Testament, as I have largely shown from the word itself; the places where baptism was practised, the nature of the proceeding, and all the direct and incidental allusions. But "from Scripture *or* ecclesiastical history I cannot produce an example of the baptism of the adult descendants of believers, or if I do the victory shall be conceded!" Take then the following:—*Ambrose* was born of Christian parents, was instructed in Christian principles, and not baptized till he was chosen Bishop of Milan. *Jerome*, born of Christian parents, was thirty years of age when he was baptized. *Augustine* was of full age when he was baptized. *Gregory Nazianzen*, who was born of Christian parents in 318, and his father a bishop, was not baptized till about thirty years old. *Chrysostom*, born of Christian parents in 347, had attained nearly twenty-one years of age when he was baptized. Your Reviewer I take to be a man of veracity; will he then fulfil his pledge, his solemn pledge, and "*concede to me the* VICTORY?" This may be taken as a brief hint to anonymous opponents; if Mr. Ewing, or Dr. Wardlaw, or any man *with a name*, choose to accept my proposal, I shall know how to proceed more in detail.

As there is no reasoning in the next paragraph about the *final burial*, I shall, at present, hold my attempted confutation of Mr. Ewing to be *unrefuted*.

Here I feel thoroughly disposed to close my examination of the review; having omitted to notice two or three passages, because of their irrelevancy, and one or two others, because of their insulting violence

of attack upon the denomination I represent. In humble imitation, however, of the Reviewer's tactics, in leaping from the first page to the last of my book, I shall, for a moment, leap back from the last to the first of his review, just to notice, in conclusion, a most extraordinary paragraph. "We heard of a popular Baptist minister, who lately made the very same assertion from the pulpit—*the argument ours—the popular feeling theirs.* Whether he borrowed it from Mr. C.'s newly published volume we cannot say, but when, after the service, this all-the-argument-man was called upon by a Pædobaptist minister, who was present, for a vindiction of his brag, he was constrained to feel that he had much less than he imagined, to confess that he had not been aware how much argument there was on the other side, and to promise a closer attention to the subject in future." These are pretty tales for the amusement of children, and I am sorry that your Reviewer should have thought so meanly of his Pædobaptist friends to suppose they would be amused by such a story—a story which carries suspicion on the very face of it. *We heard;*—and so you will calumniate an individual or a body on *report*—some gossip's misrepresentation! *A popular Baptist minister* constrained to *feel*, and to *confess*, and to *promise*, and so forth—at the first onset! What—strike at once on the first summons! Is it credible? Is it possible? "Weak" as some of us may be, I think our popular Baptist ministers are not weak enough for this! I know not how to believe it; and have no right to do so without some tangible evidence. An anonymous statement of an anonymous occurrence may serve the purpose of slander, but will never carry with it the force of truth. "This," it is however added, "is not a solitary case within our own knowledge." I am certainly surprised—I dare not severely retort, but unless names and places are produced, I am a sceptic still.

I am, Gentlemen,
Yours very truly,
F. A. Cox.

Hackney, November 8, 1824.

Miscellanea.

To the Editors of the Baptist Magazine.

DEAR SIRS,

Many of your readers are aware that the Rev. W. H. Angus has visited various parts of the Continent, partly with a view to advance the interests of the Baptist Missionary Society, of the Committee of which he is a member, and partly to exert himself for the spiritual benefit of seamen, among whom many of his earlier years were spent. In his various and extensive journies, he discovered large bodies of professing Christians, agreeing with us as to ADULTS *only being the proper subjects of baptism;*—and when last in England, he kindly consented to furnish a compendious account of his travels, in a series of letters, for insertion in the Baptist Magazine. Persuaded that they will prove highly interesting, I have much pleasure in handing you the first of these communications, which has just reached me from Brussels.

J. D.

Fen-court, Jan. 1, 1825.

No. I.

Bruxelles, Dec. 20, 1824.

MY DEAR BROTHER,

I sit down to redeem my pledge, to furnish, for the Magazine, a series of detail of a journey through Holland, &c. in connexion with the Mission. I must, however, begin by stating, that my first residence on the Continent, was solely with a view to prosecute the study of the French and Dutch languages, in order, some future day, to advance the spiritual welfare of seamen. A stay of some months in Rotterdam, brought me into a most pleasing acquaintance with Mr. Meschaert, pastor of the Menonite Baptist Church in that place. Previous to this, I had thought the denomination was confined entirely to England and America. From Mr. M. however, I learned, that there were not only thirty thousand Baptists in Holland, but that their churches were scattered over different parts of the European Continent, in goodly number. It was scarcely possible that a piece of intelligence, to me at once so new and valuable, could fail of soon giving birth to the project of one day bringing this interesting class of Christians into connexion with their English brethren, and so, if possible, to engage them in the good work of faith, and labour of love, among the heathen.

Shortly after my return to England, having been absent for nearly three years, I thought it somewhat extraordinary that I should hear, by letter, from Brother Anderson, of Edinburgh, of Mr. Ward, and his intention to visit the Continent, for the objects of the Mission, provided I would accompany him. It easily occurred how greatly the end of such a journey would be promoted by the appearance in person of one of the Mission's brightest ornaments. On a little further reflection, I concluded, that now was the right time to carry into execution my long formed project. (I think these circumstances worthy of being related, as they mark in a peculiar manner, the leadings of a mysterious Providence in the case.) In a post or two, therefore, every thing was decided upon relative to the journey intended.

Accordingly we both embarked, August 10, 1820, with a fine promising breeze, and were at the mouth of the Thames, at anchor, the same evening; but the wind flying round in the night to the eastward, and bringing in with it so high a sea, obliged us to run from our anchorage to Sheerness harbour. Here we rode in shelter four days. The day we put to sea again, our vessel struck, in her course down the North Channel, upon the hook of the Gunfleet Sand; but, there being fortunately a smooth sea, and a flood tide, we came off nearly as we went on. In two days more, the Dutch coast was in sight; but the captain mistook Scheveling for the Brill, and overshot his port. This error was discovered by one of the passengers, a Dutch fisherman, whose knowledge of the coast the captain doubted at first, until the other exclaimed, in bad English, and in a tone of self-confidence and dipleasure: "Vat, I not know mine own town? I knows it so as myn right hand." To recover the ground lost by this oversight, it took a day and a night's contending against a high wind, and a higher sea, before we arrived at Rotterdam, the tenth day. The distance has been performed in two. In the unusual length of the passage, the smallness of the vessel, her crowded state, both as to passengers and goods, our close and scanty accommodations, in all this there was sufficient to unhinge any one in a much more perfect state of health than our dear, and now, departed brother Ward; but his deportment the whole way through was altogether so lovely, that I shall never look back upon these ten days spent on the waters, without associating therewith sentiments of the most delightful kind.

For lack of leisure, let this suffice for the present; whilst, in the hope of following up the above details,

I remain, yours most truly,
W. H. ANGUS.

N. B. I make no apology for having here used the term Baptist, in reference to the Menonites, since, in the different parts of Europe, (except in France, where they are very numerous,) in the title-pages of all their religious books I have ever seen, as well as from their account of themselves, it is sufficiently evident that they are known as much by the one of these names as by the other. In France they are called, or rather miscalled, Anabaptists.

Familiar Illustrations of the sacred Writings.

No. I.

Deut. xxxiii. 19. "*They shall suck of the abundance of the seas, and of treasures hid in the sand.*"

"Afflictions teach us the worth of our Bibles. The Bible is [comparatively] but an insipid book before afflictions bring us to feel the want of it, and then how many comfortable passages do we find, which lay neglected and unknown before! I recollect an instance in the history of some who fled from this country to that, then wild desert, America. Among many other hardships, they were sometimes in such straits for bread, that the very crusts of their former tables in England would have been a dainty to them. Necessity drove the women and children to the seaside, to look for a ship, expected to bring them provision: but no ship, for many weeks, appeared;—however, they saw in the sand vast quantities of shell-fish, since called *clams*, a kind of muscle. Hunger compelled them to taste, and at length they almost fed wholly on them, and to their own astonishment were as cheerful, fat, and lusty, as they had been in England, with their fill of the best provisions. A worthy man, one day, after they had all dined on clams without bread, returned thanks to God for causing them to "suck of the abundance of the seas, and of treasures hid in the sand;"—a passage of scripture till then unobserved by the company, but which ever after endeared the writings of Moses to them."

Robert Robinson.

Isaiah xxvii. 5. "*Let him take hold of my strength, that he may make peace with me, and he shall make peace with me.*"

"I think I can convey the meaning of this passage so that every one may understand it, by what took place in my own family within these few days. One of my little children had committed a fault, for which I thought it my duty to chastise him. I called him to me, explained to him the evil of what he had done, and told him how grieved I was that I must punish him for it: he heard me in silence, and then rushed into my arms and burst into tears. I could sooner have cut off my arm than have then struck him for his fault: he had taken hold of my strength, and he had made peace with me." Toller.

Job vi. 6. "*Can that which is unsavoury be eaten without salt? Or is there any taste in the white of an egg?*"

"This text is exemplified in
Reproof without commendation,
Admonition without example,
Obedience without the principle of love,
Conversation without wisdom,
Preaching without Christ,
The ordinances of the Lord without his presence." Jay.

Folkestone. J. B.

Remarks on the Argument for Pædobaptism, from the Baptism of Households.

It is argued, that as all the males in a household were commanded to be circumcised, so, from the same mode of expression being used, are we not naturally to conclude, that all the children of a Christian parent ought to be baptized? But are a man's children the only members of what is called his household;—does not this include his wife as well as his children? Now, when a man's household is said to be circumcised, if this ordinance had not, from its nature, been exclusively applicable to males, can we suppose that the wife would not have been included in the household as well as the children? While, then, females are to be baptized, if the old law of applying the ordinance to a man's household is to be observed, must it not include the wife as well as the children? But how does this comport with the apostle, speaking of a believing husband having an unbelieving wife? The apostle commands such a believer to remain with her. Here, then, is an unbeliever, one of his household, and she must either be baptized, though an unbeliever, or it must be admitted that the law of circumcision, which required that this rite be administered to all the members of a man's household, who were capable of receiving it, is a law which, in the case of Christian baptism, is not to be applied.

CONVERSION OF A FEMALE SAVAGE:

*An Extract from Robinson Crusoe.**

On the return of Crusoe to his Island, it is stated, that it was thought necessary the English sailors, who had taken the female savages to wife, should be married by a formal ceremony. The priest considered it desirable the women should be first baptized—but he felt the difficulty of performing that rite, because they had not been instructed in Christianity. At this intimation, William Atkins, the son of a clergyman, but who was a most dissolute abandoned fellow, went away to converse with his wife on the subject of religion: the following is part of the relation which he gave to Robinson Crusoe, and the priest, relating to it,

R. C. Priest. "But did you tell her what marriage was?

W. A. "Ay, ay; there began all our dialogue. I asked her, if she would be married to me our way. She asked me what way that was. I told her marriage was appointed by God: and here we had a strange talk together, indeed, as ever man and wife had, I believe.

["N. B. This dialogue between W. Atkins and his wife, as I took it down in writing, just after he told it me, was as follows:]

Wife. "Appointed by your God! why, have you a God in your country?

W. A. "Yes, my dear; God is in every country.

Wife. "No you God in my country: my country have the great old Benamuckee god.

W. A. "Child, I am very unfit to show you who God is: God is in heaven, and made the heaven, and earth, the sea, and all that in them is.

Wife. "No makee de earth; no your God makee de earth: no makee my country.

["Will laughed a little at her expression of God not making her country.]

Wife. "No laugh: why laugh me? This no thing to laugh.

[He was justly reproved by his wife; for she was more serious than he at first.]

W. A. "That's true, indeed; I will not laugh any more, my dear.

Wife. "Why you say, your God make all?

W. A. "Yes, child, our God made the whole world, and you, and me, and all things; for he is the only true God; there is no God but he. He lives for ever in heaven.

Wife. "Why you no tell me long ago?

W. A. "That's true, indeed; but I have been a wicked wretch, and have not only forgotten to acquaint thee with any thing, but have lived without God in the world myself.

Wife. "What, have you de great God in your country, you no know him? No say O to him? No do good thing for him? That no possible.

W. A. "It is true enough for all that. We live as if there was no God in heaven, or that he had no power on earth.

Wife. "But why God let you do so? Why he no makee you good live?

W. A. "It is all our own fault.

Wife. "But you say me, he is great, much great, have much great power; can makee kill when he will; why he no makee kill when you no seen him? No say O to him? No be good mans?

W. A. "That is true: he might strike me dead, and I ought to expect it; for I have been a wicked wretch, that is true; but God is merciful, and does not deal with us as we deserve.

Wife. "But, then, do not you tell God, Thankee for that God?

W. A. "No, indeed; I have not

* It is not generally known, that this popular fiction, in its original form, of the celebrated Daniel De-Foe, first published in 1719, contains sentiments the most evangelical, as well as moral maxims the most valuable for the different stations of human life. The above Extract is taken from Walker's Edition, printed 1808, containing 638 pages, 18mo.

thanked God for his mercy, any more than I have feared God for his power.

Wife. "Then you God no God; me no think, believe, he be such one, great much power, strong; no makee kill you, though you makee him much angry.

W. A. 'What? will my wicked life hinder you from believing in God! What a dreadful creature am I! and what a sad truth it is, that the horrid lives of Christians hinder the conversion of heathens!

Wife. "Now me tink you have great much God up there (she points up to heaven,) and yet no do well, no good ting? Can he tell? Sure he no tell what you do?

W. A. "Yes, yes; he knows and sees all things: he hears us speak, sees what we do, knows what we think, though we do not speak.

Wife. "What! he no swear, curse, speak the great d——n?

W. A. "Yes, yes; he hears it all.

Wife. "When be then the muchee great power strong?

W. A. "He is merciful; that is all we can say for it; and this proves him to be the true God; he is God, and not man; and therefore we are not consumed.

["Here Will Atkins told us, he was struck with horror to think how he could tell his wife so clearly that God sees, and hears, and knows the secret thoughts of the heart, and all that we do; and yet that he had dared to do all the vile things he had done.]

Wife. "Merciful! what you call dat?

W. A. "He is our Father and Maker; and he pities and spares us.

Wife. "So then he never makee kill, never angry when you do wicked; then he no good himself, or no great able.

W. A. "Yes, yes, my dear; he is infinitely good, and infinitely great, and able to punish too: and sometimes, to shew his justice and vengeance, he lets fly his anger to destroy sinners, and make examples. Many are cut off in their sins.

Wife. "But no makee kill you yet; then he tell you, may be, that he no makee you kill, so you makee de bargain with him, you do bad thing, he no be angry at you, when he be angry at other mans?

W. A. "No, indeed, my sins are all presumptions upon his goodness; and he would be infinitely just if he destroyed me, as he has done other men.

Wife. "Well, and yet no kill, no makee you dead! What you say unto him for dat? You no tell him tankee for all dat too!

W. A. "I am an unthankful, ungrateful dog, that is true.

Wife. "Why, he no makee you much good better? You say he makee you.

W. A. "He made me as he made all the world; it is I have deformed myself, and abused his goodness, and have made myself an abominable wretch.

Wife. "I wish you makee God know me: I no makee he him angry: I no do bad wicked thing.

["Here Will Atkins said his heart sunk within him, to hear a poor untaught creature desire to be taught to know God; and he such a wicked wretch, that he could not say one word to her about God; but that the reproach of his own carriage would make most irrational to her to believe; nay, that already she had told him, that she could not believe in God, because he that was so wicked, was not destroyed.]

W. A. "My dear, you mean you wish I could teach you to know God, not God to know you; for he knows you already, and every thought in your heart.

Wife. "Why, then, he know what I say to you now; he know me wish to know him. Now shall me know who makee me?

W. A. "Poor creature, he must teach thee: I cannot teach thee. I'll pray to him to teach thee to know him; and to forgive me, that I am unworthy to teach thee.

[The poor fellow was in such an agony at her desiring him to make her to know God, and her wishing to know him, that he said he fell down on his knees before her, and prayed to God to enlighten her mind with the saving knowledge of Jesus Christ, and to pardon his sins, and accept of his being the unworthy instrument of instructing her in the principles of religion; after which he sat down by her again; and their dialogue went on:]

Wife. "What you put down the

knee for? What you hold up the hand for? What you say? Who you speak to? What is all dat?

W. A. "My dear, I bow my knees in token of my submission to him that made me. I said 'O' to him as you call it; and as you say your old men do to their idol Benamuckee; that is, I prayed to him.

Wife. "What you say O to him for?

W. A. "I prayed to him to open your eyes, and your understanding, that you may know him, and be accepted by him.

Wife. "Can he do dat too?

W. A. "Yes he can; he can do all things.

Wife. "But he no hear what you say?

W. A. "Yes, he has bid us pray to him; and promised to hear us.

Wife. "Bid you pray! When he bid you! How he bid you? What! you hear him speak?

W. A. "No, we do not hear him speak; but he has revealed himself many ways to us.

[Here he was at a great loss to make her understand that God has revealed himself to us by his word, and what his word was; but at last he told it her thus.]

W. A. "God has spoken to some good men in former days, even from heaven, by plain words; and God has inspired good men by his Spirit, and they have written all his laws down in a book.

Wife. "Me do understand that, where is book?

W. A. "Alas! my good creature, I have not this book; but I hope I shall, one time or other, get it for you, and help you to read it.

[Here he embraced her with greater affection; but with inexpressible grief that he had not a Bible.]

Wife. "But how you makee me know, that God teachee them to write that book?

W. A. "By the same rule that we know him to be God.

Wife. "What rule, what way you know?

W. A. "Because he teaches and commands nothing but what is good, righteous, and holy: and tends to make us perfectly good, as well as perfectly happy; and because he forbids and commands us to avoid all that is wicked, that is evil in itself, or evil in its consequences.

Wife. "That me would understand, that me fain see: if he reward all good thing, punish all wicked thing, he teachee all good thing, forbid all wicked thing; he makee all thing, he give all thing; he hear me when I say O to him, as you so do just now; he makee me good, if I wish be good; he spare me, no makee kill me, when I no be good. All this you say he do; yea, he be great God; me say O to him too, with you, my dear.

[Here the poor man said he could forbear no longer; but raising her up, made her kneel by him, and he prayed to God aloud, to instruct her in the knowledge of himself by his Spirit, and that, by some good Providence, if possible, she might, some time or other, come to have a Bible, that she might read the word of God, and be taught by it to know him:]

"They had some other discourses, it seems, after this, too long to set down here: and, particularly, she made him promise, that since he confessed his own life had been a wicked, abominable course of provocation against God, that he would reform it, and not make God angry any more, lest he should makee him dead, as she called it, and then she should be left alone, and never taught to know this God better; and lest he should be miserable, as he had told her wicked men should be after death."

P. 476—481.

Obituary and Recent Deaths.

To the Editor of the Baptist Magazine..

DEAR SIR,

The sole object of the writer of this paper, is to preserve the remembrance of real worth to a very numerous family, the glory of the Redeemer, and the encouragement of the faithful in Christ Jesus.

MRS. MARY HARVEY, late wife of T. Harvey, Esq. of Woodnesborough Parsonage, near Sandwich in Kent, was

born at Whitfield, near Dover, in 1761. Her parents were persons of respectability in the farming line. I give you, sir, the substance of what she said to me, nearly in her own words.

"Until I was about seventeen years of age, I was a gay, thoughtless young woman; very fond of dancing, and carnal company: I ridiculed religion and the professors of it; I would not have my shoes of a pious neighbour because of his religion; but that man, to oblige my shoemaker at Dover, brought me some shoes, and said, 'Miss Horne, I have brought you some shoes from Dover.' This led me to think there was something more in real religion than I had imagined; I saw that he returned good for evil; this cut me to the heart. I applied to him for my shoes from that time. But I still think, my first impressive thought was at a play-house; but, (said she,) let no one think well of a play-house on this account; I thought, what, if the day of judgment should now take place! I am sure I should be found at the left hand of the Judge. A poor, but godly woman, faithfully told me, that I was in an awful state, and in the road to endless ruin. This added to my distress, but I stifled my convictions as much as I could, and for months kept all my feelings to myself. Again I tried the pleasures of the world; this continued from Michaelmas to about April following; at which time, my soul was in an agony about sin, and the salvation of my soul. I obtained my father's permission to go to Eythorn meeting, three miles distant, to hear the Rev. Mr. Knott * on the Lord's day morning; he preached from Psalm li. 12. 'Restore unto me the joy of thy salvation.' I returned home to dinner, and went to church with my father in the afternoon; but all the time I was at church, my soul dwelt on Mr. Knott's text and sermon, Psalm li. 12. 'Restore unto me the joy of thy salvation,' &c. His sermon contained every thing my soul panted after. While hearing it I thought Mr. Knott was more than ministers generally are, for he told me all that ever I did, all about my thoughts, my sins, the world, and Jesus Christ. While hearing, I said to myself, this church shall be my home, and nothing but violence shall keep me hence. From this time I thought, I wept, I rejoiced, and began to tell others what a dear Saviour I had found: I now found Jesus Christ, his word, the throne of grace, and the house of God, all my desire and delight. My dear mother, had long been under convictions; I now opened to her my very soul, and was, perhaps, the chief instrument in her conversion; we sorrowed and rejoiced together *. My dear father would bring my books among the corn in the granary; but so great was my concern for his salvation, that in going home one night from Great to Little Archers' Court †, I knelt down under a hedge, and had great nearness to God in prayer for his salvation. My dear mother and myself were frequently overwhelmed with our tears, purely on account of our religion: one night my mother went part of the way home with me, I knelt down in the lane to pray, but having no bonnet on, my mother stood and covered me with her apron. Before I was nineteen years old, I was married to Mr. Harvey, baptized, and joined the baptist church at Eythorne."

On the 11th of April last, (Lord's day) Mrs. Harvey's enjoyments of divine things were so great, her expressions of the Saviour and of Heaven, so affecting, that no one present was able to give it in detail. On the 12th of April, Mrs. Harvey desired that the writer and his wife might be sent for, supposing the time of her departure drew very near. Although the writer had heard the substance of the above account before, still, at his request, she gave him what is stated above, and also what follows.

"As to my funeral text, I would rather leave that with you; but I am afraid your regard for me may lead you to some text from which you may take occasion to say what I should not like to be said; I therefore will prevent you, by giving you a text myself: let it be Ephesians ii. 8, 9; I have many neighbours who, I fear, think more highly of their own works than they do of Jesus Christ. Perhaps they may be present, I want them to hear the truth on those two important things—how sinners *cannot*, and how they *can*, be saved."

* See Ivimey's History of the Baptists.

* This old pilgrim, at eighty-seven, is yet living, and rejoicing in Christ crucified.

† She was housekeeper of her father's farm, at Little Archers' Court.

She then broke out in a strain of holy rapture, and, bathed in tears, she exclaimed, "Oh, sir, what abundant reason have I to say,

'Oh, to grace, how great a debtor,
Daily I'm constrain'd to be.'

I do not want a funeral sermon for any thing to be said about me, only about Jesus Christ; his grace and mercy to poor sinners." It was asked, if Satan had endeavoured to distress her mind; she replied, "Many years ago he did so, but I bless the Lord, he enabled me to resist him: whenever he appears I am helped to show him the shield of faith. Yesterday, my views of divine truth were so clear, my confidence so great, and my love to my Redeemer so strong, that it was more than I could give utterance to. My children entreated me to spare myself; but, I said, perhaps, I have not long to stay, and, feeling as I do, how can I help speaking." The writer is here constrained to say, that no person could well be at a more remote distance from the character of a mere talker, than the late Mrs. Harvey. It was asked, "Is there any change in your mind, as to your views of divine truth, or the Saviour of poor sinners?" She said, "Oh, no; except it be, that I see and feel more and more my need of both." Of the Saviour she said,

"Yes, thou art precious to my soul,
My transport and my trust."

On the 25th of May, her youngest son found her in a serene frame of mind, resting on the Rock Christ Jesus: she seemed afraid of coming back again into the world, but would rather depart, and be with Christ. She seemed cheered by her son's saying,

"'Tis religion that must give
Lasting pleasure while we live," &c.

The next day Mrs. Harvey said to her eldest son, "I have not lost my anchor-hold, blessed be his dear name; I desire to be resigned to the Lord's will: his word comforts me." He said, "Mother, it is not by works of righteousness which we have done." "No, no, my dear; we must come to Christ empty-handed. The 69th of Dr. Rippon's Selection, has been very sweet to me:" and added,

"From sorrow, toil, and pain,
And sin, I shall be free."

She took his hand, and said, "My dear son, the Lord bless you and yours; give my love to all." He added, "The Lord bless you, my dear mother! Farewell!" On the 31st, her youngest son said, "How is your mind?" she added, "Blessed be his dear name;" (this was a common word with her, when speaking of Jesus Christ.) She began that hymn—

"There is a land of pure delight;"

but could only say, "a land—a land;—drink new in Father's kingdom." She said, "Not now—to-morrow, to morrow;" but her departure was on the day following. She saw her husband weep: she said, "Do not weep!" Her son asked, "Are you happy?" she said, "Sweet Jesus, precious Jesus, come, and take me to thyself: why tarry the wheels of thy chariot." Our dear sister finished her course, June the 2nd, 1824, aged sixty-three years.

Mrs. Harvey's views of divine truth were clear, her faith strong, she had no abiding doubt for more than thirty years, of her interest in Christ. She was a very holy, humble, ornamental, follower of Jesus Christ; a bright example to others; a firm and sincere friend; a lover of all good men. She was very useful to other Christians; the honoured instrument of the conversion of two of her grandchildren. In her experience, as to growth, depth, and stability, she was superior to very many pious Christians; she always loved those sermons best which savoured most of Jesus Christ. She was very liberal to the *poor in general*, but especially so, to *the household of faith*. To care for the poor of Christ's flock, *in her own connexion*, was one of the very last actions of her valuable life. Should any enquire after faults, the writer thinks he may be allowed to say, that after an intimate Christian intercourse of thirty-three years, he never knew her guilty of one single action that could, in the least, have tarnished her Christian character. Her funeral text, Ephesians ii. 8, 9, was preached from, at Eythorne, June 13, 1824, to fifty-three mourning relatives, and a large congregation; and at Barnswell in the evening, from her other text, 2 Timothy i. 12; both by her pastor.

REFLECTIONS.

How ought we all to hear this loud speaking voice: perhaps, a voice of

reproof, to rouse us from our slumbers; perhaps a monitory voice, to set our house in order, and to trim our lamps; perhaps, a consolatory voice to tell the Christian how it will be with him, when his toils are ended. Should not this providence be to us as a physician feeling the pulse of his patient, or like the going down of the sun, or like the departure of a long summer's day.

MRS. RACHAEL LADE.

DEPARTED this life, July 21, 1824, aged eighty-three years, Rachael Lade, relict of the late Mr. John Lade, of Great Mongeham, near Deal, Kent*. She was first brought under concern about her soul by hearing the late Mr. Knott, of Eythorn, when under twenty years of age. She was on a visit at Little Mongeham, with a Miss Chitty and a Miss Atkinson, daughter of the late Lieut. Atkinson, of Sandwich. While there, these pious females used, every day, to retire for prayer and religious conversation. "Mr. Knott," said she, "encouraged me to join the Baptist church, at Eythorn. This place has ever been my religious home, and there I will continue to go as long as I am able. Jesus Christ was, and is, at times, very precious to my soul: and, when at home on the Lord's days, in reading and prayer, I find sweet communion with him. All my dependance, so far as I know my own heart, is entirely on Christ for salvation. I trust he will never leave me, although I am such a poor doubting creature. She was baptized, and joined the church, at the age of twenty-one: she died, at the age of eighty-three, and was a member sixty-two years: she was a Martha and a Mary. If she had not the wisdom of the serpent, she certainly had the harmlessness of the dove. She lived a humble, peaceful, holy life; and requested her funeral text might be Psalm xxvi. 8, "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth."

MRS. MARY BELSEY.

MRS. Mary Belsey was born at Upper Eythorne. She was brought up under the sound of the gospel: but, she said, "I was thoughtless about my soul until thirty years of age, when I dreamed of the Day of Judgment; I was compelled to appear; I wanted to be excused, but was not; I saw I had many sins to answer for, but I could not answer for one of a thousand. The Judge seemed to frown on me: I awoke, and found it to be a dream. However, a broken law, a sense of sin, and great distress of mind, attended me for some time. At length I obtained relief, by prayer; I was fully persuaded that Jesus Christ was able and willing to save me." She was baptized; and joined the Eythorne church, at the age of thirty-three; died, aged seventy, having been an honourable member thirty-seven years. She was very conversant with her Bible. In the last week of her life, the writer found her calm, and resigned to her Lord's will. She was asked, if she still loved Jesus Christ? she said, "I repent not that I followed him, but that I did not follow him sooner, and walk closer; I want more communion with him; I want to feel Christ more precious to my soul; I can give up my husband and children for Christ: I have a desire to depart, and be with Christ. I am not afraid to die, I have committed my soul into the hands of Christ; he will not let me perish. I want you to pray with me." The evening before her departure, one of her daughters wished me to ask, if she had chosen her funeral text; and, although nearly past speaking, she said, "Yes," and mentioned every word of it in perfect order, 2 Corinthians xiii. 11. The writer prayed, shook her hand and said, Farewell. She held his hand some time, but could not speak. Thus the Lord has been speaking three times by the removal of three pious females, on the 2nd of June, 21st of July, and on the 31st of July, whose faith may we follow, considering the end of their conversation.

RECENT DEATH.

December 10, 1824, died, in the thirtieth year of his age, the Rev. R. ROGERS, pastor of the Baptist church at Monmouth: he was much beloved by all classes of people, and, in the views of man, eminently useful as an instrument to raise the infant cause lately established in that benighted town: but "the Lord's thoughts are not our thoughts, neither are our ways his ways:" "Be ye therefore ready also; for the Son of Man cometh at an hour when ye think not."

* See Baptist Magazine, 1817.

Review.

The Book of the Church. By Robert Southey, Esq. LL. D. Poet Laureate. 8vo. Two Volumes, pp. 394, 528. price £1 4s. London, 1824.

Ecclesiastical historians have been more evidently influenced by passion and prejudice, than historians of any other class. We shall not stop to inquire into the reasons of this, but the fact cannot be doubted. Hence, it has become necessary, if we would form a right judgment of characters and events, to compare the accounts given by different writers, and to weigh well the circumstances under which they were written; and the prejudices by which the historians would probably be affected. But this is too laborious a process for the greatest part of readers, and, consequently those who have not time, inclination, or opportunity, to examine the multifarious and conflicting evidence that is brought before them; are obliged to content themselves with exparte statements, or to draw their information from insufficient or corrupt sources. It is not, therefore, surprising, that much misconception prevails on the subject of church history. This remark is particularly applicable to the ecclesiastical records of our own country. The violence with which our controversies have been carried on, and the deplorable results that have attended the conjunction of religious disputes and political quarrels, have generated strong party feelings on all sides. The nonconformists have learned to connect bigotry and intolerance with the very mention of the church of England; while the jaundiced eye of the episcopalian can see nothing in dissent but heresy, schism, and rebellion. The historian is continually, and powerfully tempted, either to exaggerate or excuse persecution; to censure or applaud the measures of the dominant sect, and to eulogize, or misrepresent the characters of those who suffered of their opinions, according to his own particular bias.

An accurate and impartial view of the progress of religion and religious liberty in Great Britain, suited to general readers and the young, is still a desideratum. To supply this is Dr. Southey's object in publishing the volumes that are now before us. Thus he introduces the subject:

"Manifold as are the blessings for which Englishmen are beholden to the institutions of their country, there is no part of those institutions from which they derive more important advantages than from its church establishment; none by which, the temporal condition of all ranks has been so materially improved. So many of our countrymen would not be ungrateful for those benefits, if they knew how numerous and how great they are, and at how dear a price they were purchased for our inheritance: by what religious exertions, what heroic devotion, what precious lives consumed in pious labours, wasted away in dungeons, or offered up amid the flames. This is a knowledge, which, if early inculcated, might arm the young heart against the pestilent errors of these distempered times." Vol. I. p. 1, 2.

The preceding extract will not, we imagine, produce a very favourable impression on the minds of our readers, as to the qualifications of the Poet Laureate for his work. So pompous and ill-natured a commencement, has an ominous appearance. And, indeed, those who will take the trouble to wade through these volumes, as we have done, though with no little weariness and self-denial, will have abundant evidence that Dr. S. has engaged in an employment, for which he is by no means fitted. We mean no disrespect to his talents by this observation; but the *gifts*, (to use a theological phrase) which form the poet, are entirely distinct and different from those which are necessary to constitute a man a good historian. Dr. S. may be a very suitable person, for aught we know, to fill the office of Poet Laureate, but he is not qualified to write ecclesiastical history.

An historian, and especially an ecclesiastical historian, should be well furnished with these two qualifications, *truth* and *charity*. It is our painful duty to affirm, that Dr. S. is miserably destitute of both. His work, as far

as regards nonconformists, is a complete tissue of misrepresentation and calumny. Lest we should be thought unjustifiably severe, we will produce proof of the truth of this assertion.

An individual whose knowledge of this subject should be derived solely from the "book of the church', would inevitably come to these conclusions, that, on the one hand, the nonconformists have ever been a discontented, "factious people," a set of ignorant, wild, and enthusiastic religionists, turbulent as subjects, and tyrannical when in authority; and that, on the contrary, the established clergy have been patterns of meekness, purity, and diligence: mild in their tempers, most exemplary in their lives, the promoters of every good work, at once the ornament and glory of the land. Our readers need not be told that all this is mere fiction.

Dr. S. asserts, that the principles of the old puritans were "hostile to monarchy;" that they "attached as much importance to sermons, as the Romanists to what they deemed the sacrifice of the altar;" and that the "monstrous doctrine of the Supra-lapsarians" was their "distinguishing tenet:" Vol. II. p. 335, 338, 350. He assures us, that the ejectment of the two thousand ministers, on Bartholomew-day, 1662, was "fully justified by the circumstances of the times;" and the only censure he passes on the five-mile act, and other persecuting measures, is, that they were "*impolitic*;" Vol. II. p. 483, 487. When the violence of the Presbyterians, during the Commonwealth, is the theme of narration; he studiously notices every aggravating circumstance, and labours to excite our pity and indignation. But, on the other hand, the sufferings endured by the nonconformists during the calamitous times that succeeded the Restoration, are either artfully palliated, or disingenuously suppressed. Surely, to use Dr. S.'s own words, "Next to the guilt of those who commit wicked actions, is that of the historian who glosses them over, or excuses them." Vol. I. p. 183.

Our limits will not permit us to notice the many calumniating statements contained in these volumes; nor is it necessary, as they have been again and again triumphantly refuted. Indeed, the man who can say of Neal that he was "the most prejudiced and dishonest of all historians," Vol. II. p. 309. and who can unblushingly assert that "the martyrdom of Cranmer is not more inexpiably disgraceful to the Roman Catholic, than that of Laud to the puritan persecutors," ibid. p. 453, deserves little regard.

Dr. S. most feelingly deplores the suppression of the monasteries, and imagines that "reformed convents would be a great blessing to the country;" Vol. II. p. 55. He thinks that the use of images "in itself might be good," and that the pilgrimages to Jerusalem arose out of a "pardonable, if not a meritorious feeling of devotion;" Vol. I. p. 16. Vol. II. p. 110. The reunion of the Church of England with the Romish communion, he looks upon as a measure "devoutly to be wished;" ibid. p. 357. Really, all this smells of popery. Is Dr. S. ambitious of a cardinal's hat?

Most cordially do we concur in the following remarks:

"It behoves us ever to bear in mind, that while actions are always to be judged by the immutable standard of right and wrong, the judgments which we pass upon men, must be qualified by considerations of age, country, situation, and other incidental circumstances; and it will then be found, that he who is most charitable in his judgment, is generally the least unjust." Vol. II. p. 25.

Had Dr. S. acted on these principles, we should have been spared the necessity of animadverting so severely on his production. Most seriously do we wish that these sentiments may be recognized by all future ecclesiastical historians.

It is much to be regretted, that the celebrity of the author will probably procure an extensive circulation of this work among a certain class of readers, and that it will be the only source from which many will derive their knowledge of the ecclesiastical history of their own country. Thus error and uncharitableness will be propagated. How lamentable is it, that splendid talents should be so prostituted and perverted!

We beg leave to recommend that subsequent editions bear the following title;—*A Plea for the Clergy, and an Apology for Persecution;* by the author of "Wat Tyler," the "Vision of Judgment," and "the Life of Wesley."

The Christian Gleaner; or, Domestic Magazine for 1824. Vol. I. pp. 294. Holdsworth.

We are very glad to see this cheap periodical, admirably adapted, as we think, to be extensively useful in that department of society whose interests it is intended to subserve. That numerous and important class of persons, whose cultivation and improvement are so commendably attempted in this work, has been too much neglected; but, as their services can never be regarded with indifference, and as encouragement should be given to every effort which is calculated to render them more agreeable to themselves, and more beneficial to others, we can do no less than sincerely wish that this small publication may obtain universal circulation among them.

The Redeemer's Tears wept over lost Souls: and two Discourses on Self-dedication, and on yielding ourselves to God. By the Rev. John Howe, A.M. with an Introductory Essay, by Robert Gordon, D.D. Edinburgh. Second Edition, Glasgow, 1824.

The old nonconformists were by nothing more distinguished, than by their deep and intimate acquaintance with the human heart. And the writer of this book, the great John Howe, excelled among the excellent. His sentiments are the emanations of a rich and highly-gifted mind. Many of his writings are far too profound and abstruse for popular reading; and his style is often so inverted and involved, and sometimes so abrupt, as to become obscure. In this volume, however, there is one of the most pathetic expostulations with a sinner that our language can furnish; and the diction is, in general, as plain, as it was intended to be powerful and pungent. The two smaller tracts are admirable, breathing throughout the spirit of a man pre-eminently holy, and heavenly minded.

The essay prefixed by Dr. Gordon, is evangelical and elegantly written. We extract a few lines from the last page of it.

"Of the sublimity of conception, the ardour of feeling, and energy of language which distinguish the following treatises, it is unnecessary for us to speak: but we would entreat those, into whose hands they may come, not to lay them aside with a single reading; for we may venture to assure them, that however much of their excellence they may discover on a first perusal, every subsequent one will more than confirm the estimate."

Fully concurring in this statement, we cannot but anticipate much good resulting from the publication of these treatises, and we, therefore, wish them the widest possible circulation.

LITERARY INTELLIGENCE.

Just Published,

Christianæ Militiæ Viaticum, or a brief Directory for Evangelical Ministers: The fifth Edition, with, Additions, by Dr. Ryland.

The Ordination Services of the Rev. T. Price, at Devonshire-square. Price 2s.

The Mirven Family; or Christian Principle developed in Early Life. 12mo. 6s.

Four Editions of the New Testament, beautifully Printed in the Pocket Size.

I. Greek, having the English on the opposite Page.

II. Greek, with the Latin opposite.

III. Latin, with the English opposite.

IV. French, with the English opposite.

Part II. Scripture Natural History of Birds and Insects, with Reflections designed for the Young, by H. Althans: containing the Pelican, Owl, Crane, Hawk, Dove, Swallow, Peacock, and Sparrow. Price 4d. Part III. will be Published on the 1st of March.

The Record of Friendship; a Memoir of Mr. William Howden, who died May 21, 1823. Aged 23. 3s. 6d. Bds.

Pascal's Thoughts on Religion, and other important Subjects; translated by the Rev. Edward Craig, A.M. with a biographical Memoir. Foolscap 8vo.

It will be the only complete and faithful Translation ever published.

A new Edition of Doddridge's Family Expositor, in one very large Volume, super royal octavo, with a beautiful Portrait on Steel.

A Letter to the Editor of the Quarterly Review, occasioned by its Animadversions on a Work, entitled "Divine Influence," by the Rev. T. T. Biddulph, A.M. Minister of St. James's, Bristol.

The Progress of Dissent; being Observations on the most remarkable and amusing Passages of that Article in the last Number of the Quarterly Review. Addressed to the Editor, by a Nonconformist.

Intelligence, &c.

CIVIL AND RELIGIOUS LIBERTY.

German Papers. Proclamation.

GEORGE IV. &c.

IT having come to our knowledge, that some doubts are entertained respecting the interpretation and application of the first paragraph of the 16th article of the act of the German Confederation of the 8th of June, 1815; which is to the following effect:—

"The difference of the Christian religious communities, cannot lead to any difference in the enjoyment of civil and political rights in the countries composing the Germanic Confederation:"—we are induced to issue the following declaration and ordinance.

1. The several professors of the Christian faith, enjoy a perfect equality of civil and political rights in the kingdom; and, in conformity with the said article, the notion of a predominant and of a merely tolerated church, is entirely abolished.

2. All Christian religious communities have a right to the unobstructed and free exercise of their religious worship, and every clergymen can require the surplices, &c. only from the parishioners of his own persuasion. Consequently,

3. Those inhabitants who belong to a different Christian persuasion from that of the parish, are to pay the fees, &c. only to the clergymen of their persuasion, to whose parish they are positively annexed. Fees can be required by a clergyman of a different persuasion, when he has been required to perform an official duty, and has really performed it.

4. On the other hand, all dues to churches and schools, which proceed from houses, farms, and other landed property in a parish, without regard to the personal qualities of the professor in respect to his religious belief; are still to be paid to those entitled to them by every possessor, even if he belong to a Christian party different from that of the parish.

5. Contains regulations for the entries in the church books.

Hanover, Dec. 18.

St. James's Chronicle and General Evening Post,—Jan. 1, 1825.

AMERICAN BAPTIST MISSION.

From the "New York Observer."

THE American Baptists now have twenty-eight Missionaries in foreign countries, and among the Indian tribes. Of this number, fifteen are males, and nine are ordained ministers. The following table shows the names of the different stations, the country or people among whom they are established, and the names of the principal Missionaries.

Stations.	*Country or People.*	*Missionaries.*
Rangoon	Burman empire	Rev. G. H. Hough. Rev. Jona Wade.
Ava	do	Rev. Dr. Judson. Dr. Price.
Carey	Miamies and Shawnees nr. St. Joseph's r. Ind.	Rev. Isaac M'Coy.
Valley Towns	Cherokees	Rev. J. Roberts.
Liberia	American colony in Africa	Rev. Lott Carey.
Withington	Creek Indians on Chatahoochee river, Geo.	

The mission to the Burmans was commenced in 1814; to the Cherokees, in 1818; to the Miamies and Shawnees, in 1820; to Africa, in 1821; and to the Creeks, in 1823. There is a church of eighteen native converts at Rangoon, a school of sixty Indian children at Carey, and two schools among the Cherokees.

AMERICAN BAPTISTS.

(From a New York Paper, Oct. 30, 1824.)

"THE Rev. Dr. Baldwin, an aged and highly respected Baptist minister in Boston, was placed by one of the political parties in Massachusetts, at the head of their Presidential electoral ticket to supply the place of Governor Eustis, who had declined. The Doctor at first consented to stand, but was compelled by the excitement among his religious friends to withdraw his name. In his letter to the Committee who put him in nomination, he says, 'The unusual and unlooked-for excitement among my religious friends, threatens to destroy the peace of my society, and if kept up will extend its injurious effects still wider. Therefore, I feel compelled to request

that my name may be withdrawn from the honourable list with which by you it has been associated.'

"Professor Chase, of the Columbian college at Washington, arrived at Philadelphia, on Sunday of last week in the ship Manchester, after a boisterous passage of forty-five days, from Liverpool. His health is much improved."

COLUMBIAN COLLEGE,

In the District of Columbia.

Though this Institution has only commenced the second term of its third year, yet there are ONE HUNDRED AND SIXTY students: these are from *twenty* different states. "Religious and political party discriminations are unknown in the proceedings and discipline of the college. Good scholarship, good morals, virtuous habits, industry, and talent, constitute the only basis of distinction."

Baptist Academical Institution, Abergavenny.

It appears there are ten students supported at this institution: three of these are supported by a benevolent gentleman in the neighbourhood of London: the total expenses for the others even, for one year, amounted to £210 2*s.* only. From an address, written by the tutor, the Rev. Micah Thomas, and circulated by the Committee, the following extracts are made.—

"More convenient premises are exceedingly desirable and requisite, and would greatly add both to the comfort and respectability of the Academy. Besides, the work of teaching, the number of pupils amounting to ten, as it now does, would be more efficiently executed in the hands of two than of one. But at present, without a much larger support than what has yet been furnished, these much needed acquisitions are entirely out of reach, and can only be contemplated as *desiderata*.

"Many English friends likewise have demonstrated their accustomed benevolence and firmness; and to those of them that do now patronize, and such particularly as have not yet done so, but it is hoped *will*, when informed of the character and exigencies of the institution, the preceding account, and the subsequent appeal, are most affectionately and respectfully submitted.

"Brethren of England: the Abergavenny Academy has never yet been made sufficiently known to you, or recommended to your consideration; consequently, you have not had opportunity to estimate its value, or inducement to afford it your aid. Be assured, that on the point of utility, though humble in its pretensions, silent in its operations, and effecting its march without observation, it has, beneath the auspices of a gracious providence, been a source of incalculable benefit. Yet the circumstances of it are such as to awaken some concern for its perpetuity. And are there none amongst you, besides those worthy individuals who do now generously befriend it, disposed to enroll their names upon the list of its regular and permanent supporters? Are their no feelings of interest capable of being roused, excited, and impelled to action? Is it not to the credit of the Baptist denomination in England, that there is an institution formed in Cambria, to raise the ministers of the same persuasion to a degree of literary respectability? And is it not of moment, that, in this part of the empire, the churches and congregations, so numerous, so growing, so powerful, and, therefore, so capable of becoming subsidiary to the spread of the gospel at home and abroad, should accompany others in the honourable career of knowledge and information? Upon these interrogatories, a negative cannot be fixed.

"The Seminary proposed to your beneficent regards, is not absolutely of a *local* character. Though established for the education of Welshmen, and ostensibly for the benefit of the Principality, its beneficiaries are shackled with no restrictions, but are at full liberty to exercise the work of the ministry in what country soever they please. Out of more than *fifty* who have already enjoyed its privileges, there are several now reputably and efficiently discharging the pastoral functions amongst you. And whenever it may be agreeable and convenient to any of your churches to draw upon it for supplies, no impediment intervenes.

"Hence it is conceived, that on various grounds the institution, thus pleaded for, deserves a portion of your munificence, and is worthy of your co-operation. Its general objects, established utility, and small expenditure, all combine to enforce its claims."

ORDINATIONS, &c.

STROUD, GLOUCESTERSHIRE.

On July 1, 1824, a Baptist meeting-house was opened in the town of Stroud, Gloucestershire, raised by the exertions

of the Rev. H. Hawkins; when three impressive sermons were preached: by the Rev. Jenkin Thomas, of Cheltenham, in the morning, from Nehemiah x. 39; in the afternoon, from Isaiah liii. 10; and by the Rev. Robert Stodhart, of London, in the evening, from 2 Cor. iii. 9. The devotional parts of the service were conducted by Messrs. Thomas, Wootton-under-edge; Sutton, missionary; White, Cirencester; Drayton, Gloucester; Rogers, Monmouth; and Richards, Stonehenge. Large and attentive congregations were present. We understand a congregation of six hundred people attend, and a church of twenty members is formed.

Ordination of the Rev. John Wood, at Uffculm, Devon.

JULY 22, 1824, the Rev. John Wood was set apart to the pastoral office over the Baptist church, at Uffculm, Devon. The Rev. Mr. Singleton, of Tiverton, began the service by reading and prayer; Rev. Mr. Viney, of Bridgewater, delivered the introductory discourse, asked the usual questions, and received the confession of faith. Rev. Mr. Thomas, of Prescot, offered up the ordination prayer, Rev. Dr. Rippon gave a charge from Judges xix. 30, "Take advice;" Rev. Mr. Horsey, of Wellington, addressed the church from 1 Thess. v. 12, 13; and Rev. Mr. Williams, (Independent) of Uffculm, closed the interesting services of the day in prayer.

LANDOGO, MONMOUTHSHIRE.

ON September 29, 1824, a new meeting house was opened at Landogo, Monmouthshire; Mr. Jones, of Cardiff, read and prayed; Mr. Davis, of Bristol Academy, preached from Luke viii. 18, "Take heed how ye hear;" Mr. Jones, of Gorsely, concluded with prayer. In the afternoon, Mr. Burroughes, from the Baptist church at Horsely, was ordained, in the same place, to the pastoral care of the Baptist church, at Penhalt; Mr. Wright, of Lidbrook, read and prayed; Mr. John Fry, of Coleford, delivered the introductory discourse, asked the usual questions, and received Mr. Burroughes's statement of his experience, and confession of faith; Mr. Robert Fry, of Hatch, offered up the ordination prayer; Mr. Winterbotham delivered the charge, from 1 Tim. iii. 1; Mr. Jones, of Cardiff, preached to the people, from 1 Thess. v. 12; and Mr. Lewis, of Chepstow, concluded with prayer.

ISLE OF ELY ASSOCIATION.

THE Baptist and Independent Ministers, associated in the Isle of Ely and its vicinity, held their nineteenth half-hearly meeting at Stretham, on Wednesday, October 6th; when three sermons were preached, by brethren Reynolds and Compton, of Isleham, and Green, of Bluntisham. A collection was made in the afternoon, in aid of the respective missions, amounting to £4 2s.

Ordination of Mr. J. Forster, at Scarbro'.

ON Wednesday, Nov. 3, Mr. J. Forster, late of Bradford Academy, was publicly recognized as pastor of the Baptist church, Scarborough. Mr. M'Pherson, of Hull, commenced the services by reading and prayer; Mr. Harness, of Burlington, stated the nature of a Christian church, and proposed the usual questions; Dr. Steadman, (Mr. F.'s tutor) offered up the ordination prayer, and delivered the charge from Colossians iv. 17; and Mr. Thonger, of Hull, preached to the church, from Matthew x. 41; Messrs. Normanton, Sykes, (Methodists) and Morley, (Independent) were engaged in devotional exercises. The services of the day appeared deeply to interest a numerous and attentive audience.

ELLINGHAM, NORFOLK.

ON Thursday, Nov. 4, 1824, a new Chapel was opened at Ellingham, in the County of Norfolk, for the use of the Particular Baptist Church in that place, under the pastoral care of Mr. Hatcher.

In the morning, Mr. Williams, of East Dereham, preached from Psalm cxviii. 25; in the afternoon, Mr. Kinghorn, of Norwich, preached from Psalm xc. 15; and in the evening, Mr. Williams preached from Romans v. 7, 8, 9. The devotional services were conducted by Messrs. Hatcher, Kinghorn, Atkins (of Wymonham, Independent), and Williams.

There has been a Particular Baptist Church at Ellingham for upwards of 110 years. The old meeting-house had been long in a decayed state, and for several years past the people have been subscribing for the new Chapel. They had raised about £400 before they began to build, and about £150 more is requisite to clear all the expenses of the building: which sum (with the exception of about £19 collected when the Chapel was opened),

they intend to raise among themselves, without making any application to the public—this is praiseworthy, though they have a small endowment.

London Baptist Building Fund.

This Institution bids fair to become a permanent blessing to the poor churches of our denomination. Some gentlemen, we believe, are inclined to leave property for its support; and many, it is hoped, will follow their example. It has, therefore, been thought necessary to consult eminent counsel respecting the mode in which it may safely be done. The following Form of Bequest has been furnished by *Mr. Preston*, an eminent Conveyancer, and is recommended to those benevolent persons who may be disposed to favour the Society in their wills.

The following FORM OF A BEQUEST, *settled by* Mr. Preston, *an eminent Conveyancer, is recommended to such benevolent Persons as may be disposed to give Money, by their Wills, for the Purposes of the Society.*

I give the sum of pounds sterling, to be paid out of that part of my personal estate, which may by law be given with effect for charitable purposes, and to be paid within three calendar months after my decease, and in preference to any other legacy payable out of that fund; and the same legacy to be paid to the Treasurer for the time being of the Society, called "*The London Baptist Building Fund*," and his receipt shall be a sufficint discharge for the same legacy; and this legacy *to be by such Treasurer laid out at interest, in the names of the Trustees for the time being of the said Society, (according to its present, or any future establishment,) and to be transferred by them to the sueceeding Trustees for the time being of the said Society; and such interest from time to time as received*, to be applied by the Committee for the time being of the said Society, or the major part of them, towards assisting any Congregations selected for that purpose by the said Committees, or the major part of them, of Protestant Dissenters of the Particular Baptist Denomination, to discharge the debts due to tradesmen and builders, and previously incurred in building, repairing, or enlarging Places of Worship for Dissenters of that denomination, on lands or grounds previously settled for the purposes of Divine worship by such Dissenters, in any parts of the United Kingdom, or for any other purposes of the said Society, consistent with the laws against mortmain, and to be determined on by the Committee for the time being, or the major part of them.

N.B. If the Testator should intend the whole Legacy to be applied at once, the words which, in the above Form, are printed *in italics*, must be left out.

NOTICES.

The Annual Sermon for the Relief of the Necessitous Widows and Children of Protestant Dissenting Ministers, will be preached on Wednesday, the 6th of April next, at the Old Jewry Chapel, removed to Jewin-street, in Aldersgate-street, by the Rev. Joseph Fletcher, of Stepney. Service to begin at twelve o'clock at noon precisely.

The Subscribers and Friends to the Society will afterwards dine together at the Albion, Aldersgate-street.

A General Meeting will be held by the Port of London Society for promoting Religion among Seamen, at the Argyle Rooms in Regent-street, on Thursday, the 24th of February, 1825, when a Report will be made by the Committee.

The Chair will be taken at Twelve o'clock, and timely notice will be given of the Nobleman, or the Naval Officer, who will preside at the Meeting.

Calendar for February.

3. Full Moon XI. 15 morn. Too far south to pass through the Earth's shadow.
3. Moon passes Jupiter O. 45 morn.
7. Ceres south III. 1 morn. Altitude 52° 34′.
12. Herschel south IX. 35 morn. Altitude 15° 49′.
14. Moon passes Herschel I. aft.
15. Moon passes Mercury IV. aft.
17. New Moon X. 5 aft. Too far north to cast her shadow on the Earth.
20. Moon passes Mars I. 30 morn.
22. Moon passes Venus II. 45 morn.
25. Moon passes Saturn II. 40 aft.

Irish Chronicle.

It has been properly remarked, by one of our public journalists, in reference to the late discussions in Ireland between Protestant clergymen and Roman Catholic priests, that this might be considered as the commencement of the Protestant reformation in that country. Hitherto, generally speaking, Protestantism, and Popery in Ireland, have been terms for designating two hostile and implacable *political* parties; rather than those on the one side *protesting* against the gross antiscriptural corruptions of the Romish church; and those on the other, who maintain all the absurd traditions appended to Christian institutions; and the blasphemous notions of the infallibility of the Pope, and the power of the priests to absolve from sin, &c.

It is a providential circumstance, that the late debates have been confined to the single question; "Whether the people in general, had, or had not, the right of reading the scriptures, and of judging for themselves, without the assistance of notes and comments, or the instructions of the clergy as to what were the doctrines they were to believe, and the precepts they were to obey?" This is a question so plain, that all can easily understand it; and so important to their soul's welfare, that it may be expected, all will powerfully feel it.

The debates at *Carrick-on-Shannon*, and at *Carlow*, were confined, on the part of Protestants, to clergymen of the Church of England; the Roman Catholic priests having objected to dispute with Protestant dissenting ministers, because they had not received the *jure divino* ordination; and, consequently, could not prove their uninterrupted succession from the apostles!! A recent debate, however, has been held at Easky, near Ballina, when they *condescended* to enter the lists with *nonconformist* ministers! Two missionaries of the Irish Evangelical Society, Messrs. Jordan and Murray, having been challenged to this public discussion, by the Rev. Mr. Devins, the priest of the parish.

About four hours were employed on Monday, the 22nd of November, 1824. They met again the following day, at ten o'clock; and employed seven hours in debating the subjects at issue. The missionaries were accompanied by Mr. M'Kaag, our itinerant, at Ballina; and Mr. Urwick, (Independent) of Sligo. The Rev. Mr. Devins was assisted by Messrs. Lewis, of Ballina; and Hughes, of Crossmolina; it was finally closed at the urgent request of the Roman Catholic priests.

The discussion was held in the Roman Catholic chapel, and, it is said, a more interesting sight to Protestants perhaps never was witnessed in that country; about six hundred people attended each day, a very considerable majority of whom were Catholics. The pictures hung round the chapel as objects of worship, were taken down for the occasion, and placed (face downward) on the back of the altar, on the steps of which all the speakers stood to address the meeting; and from thence the doctrines of redemption only, by the priesthood and sacrifice of Immanuel, were published; and the authority and sufficiency of the Bible asserted. The enemy had mustered strong, in the full confidence of crushing and exposing the humble and zealous missionaries. All his attempts, however, proved abortive; and he himself gladly and gratefully retired from the encounter.

It is thought by competent persons, that the Easky discussion is better calculated for general usefulness, than any other that has been published. The effect produced by it, so far as we have been able to ascertain, far surpassed that of even the Carrick meeting.

A minister in Ireland says,

"We greatly wish there was some mode of supplying the reports gratuitously. I rather doubt the propriety of insisting upon their being disposed of only by purchase. Thousands upon thousands would be read, if the real friends of the gospel had the power of giving them; more than will be otherwise distributed. We cannot expect the Roman Catholics to buy them. I understand the Roman Catholic clergymen in some parts, are publishing and distributing the speeches in tracts."

In the preliminary rules it was agreed that, "The question to be discussed, is the propriety of the indiscriminate reading of the Bible, and the right of private judgment in its interpretation; and making it the sole rule of faith."

The debate was opened by Mr. Murray, the Irish missionary, who spoke about twenty-five minutes for the purpose, principally, of proving by quotations from the scriptures, that it is the revealed will of

God, they should be read by all persons indiscriminately: He was followed by the Rev. Mr. Devins, parish priest of Easky, who undertook to prove, that regular ordination was necessary to authorize any person to explain the scriptures; thereby intimating, that Messrs. Murray and Jordan, were "intruders into the fold of Christ, and had no commission, either from God or his Church, to preach the gospel." Mr. Jordan, who followed, returned this *compliment* of Mr. Devins. Referring to the Council at Jerusalem, Acts xv. respecting whether the rite of circumcision was binding upon Gentile converts, he quoted, "And to this agree the words of the prophets, as it is written." He added, "Now you see there was no allusion to the decision of a priesthood to decide the question; because, my friends, there is no priesthood under the present dispensation, but the priesthood of the Lord Jesus Christ." The Rev. Mr. Hughes exclaimed, "Really, Mr. Chairman, I am inclined to protest against such language before a Christian chairman, and Christian audience; it is calculated to cause a rebellion in the country." The Rev. Mr. Devins, said, "Let the public, Mr. Chairman, allow him and others of his description, to proceed as he has proceeded this day; and what will be the consequence—was there ever an harangue made before any audience so calculated to irritate and excite the minds of any people into acts of violence and rebellion, as the words which dropped from him; which, if the present audience, both Catholics and Protestants, take notice of the doctrine taught this day, with what feelings would they leave this house—they would go home to their dwellings, and repeat in their families the fine doctrine they heard from the preacher. We will have no more priests nor ministers, and we will pay no more tithes nor priest's dues—no, we will take the Bible into our hands, it will be quite sufficient for us; the preacher says, it is better for us to have nothing to do with either priests or ministers." He then mentioned an instance of a *Bible reader* in his parish, who, after having got the confidence of his neighbours, abused it by defrauding them: and who justified his conduct by saying, that "Almighty God ordered the children of Israel to act so to the Egyptians, and this was his authority for robbing the people of their property." He concluded by saying, "Now, my friends, look and judge whether the discourses of these gentlemen are calculated to produce either morality or religion amongst you?"

The Rev. Mr. M'Kaag followed, and urged that the great concern of all should be, whether Roman Catholics or Protestants, to experience what our Lord had made essential to salvation, when he said, "Ye must be born again." "It is," said he, "the Bible that shall make them wise unto salvation. Now Timothy knew the scriptures from his childhood; and he was commended by St. Paul for it. Shall we then attempt to keep the scriptures from the young, or from those that are old, when God has sent them that they might be made wise unto salvation, through faith in Christ Jesus. Then we disclaim all authority with regard to the traditions of men: foolish traditions handed down to us by men."

The Rev. Mr. Hughes replied:—"I shall endeavour to prove," said he, "that *the indiscriminate perusal of the Holy Scriptures is contrary to the constitution of the Roman Catholic Church; and that it renders conversion to her bosom almost impossible. It opens the flood-gates of immorality and error, and leaves man to himself at last to die in infidelity"!!*—"The indiscriminate reading of the Bible never can give that firm conviction to those who read it that they are right, and if they die in that state, having no certain authority to go by, miserable indeed must be their situation, wretched are they who turn from the bosom of the holy Catholic church—they are tossed about by every wind that blows: but not so with those who are directed by the Catholic church—they have a guiding star to direct them, which they follow until it bears them into the harbour of celestial bliss. But look at the sectarian in the hour of death—he looks back and trembles; he has opposed the principles and purposes of Almighty God. I shall not add the consequences; but, surely, he dies in a state of infidelity—because, as I said before, he never can have that firm persuasion of the doctrines of Christ, in order to form what is called faith."

At ten o'clock the next morning, the Rev. Mr. Urwick commenced a most argumentative, learned, and eloquent speech, which occupied him nearly four hours: there is no part but what is worth copying, it is uniformly excellent. He vindicated Dissenting ordination, and proved its scriptural authority and consequent validity:—he proved the propriety of the sentiment of Mr. Jordan, that, under the Christian dispensation, there was no order of the priesthood. He then came to the proposed subject of discussion, "Whether every man has a right to read the Word of God!" &c. &c. Here he introduced considerable quotations from a letter which had been addressed by the Right Reverend Dr. Doyle, the Popish Archbishop, to the Lord-lieutenant, "in

which he had given his testimony to the reading of the Holy Scriptures, by private individuals, without exception." But, then, he contends that "the church has been vested by God, with the power of suspending the reading of the scriptures, according to her own discretion:"—"as you, my Lord, may have had the power of suspending the Habeas Corpus Act, when the circumstances of the country require it."!! This allusion was most happily controverted by Mr. Urwick. He admirably exposed, too, the *Notes* on the New Testament in the Rhemish and Douay versions, shewing, from their paucity, there being not above one verse in a hundred explained, and even these unauthorized, that the Church of Rome had left the meaning of the scriptures to the private judgment of those who read them. Alluding to what Mr. Hughes had said, that this principle left man to die in infidelity, he remarked:—"Ah, does it so? When a man has the book of God in his hand, his eye-sight to read it, an intellect to think on its contents, and a capacity for crediting the testimony of the God of truth, does it leave that man to die in infidelity? David did not think so, for he said, 'Thy statutes have been my song in the house of my pilgrimage.' It has been before shewn, that the Holy Scriptures contain sufficient instruction for man's salvation, and when they do that, I cannot, in conscience, see how the use of them leaves me to die in infidelity and damnation."

After a luminous defence of the right all persons had to read the scriptures, Mr. Urwick, in drawing to a conclusion, said,—"I would ask again, what [Roman Catholic] translation is to be given to the people, for there is no authentic translation, besides that there may be some mistakes of the press, some words may be left out, and others put in their place. The priests also are fallible men, as well as the authority that sanctions the translation. I ask, again, what authorized comment on the scriptures is there in existence, sanctioned by the Church of Rome? We are told the scriptures are not to be read without note or comment. Of course, then, the church has omitted the most important part of her duty, if she has not given a comment explaining the word of God. Now, I believe that there is no authentic comments on the holy scriptures, in any language on the face of the earth, published by the Church of Rome—she has never given an authentic comment to the world. Moreover, we find, on looking into the comments made by the Rhemish Doctors, and comparing them with the Douay Testament, we see things asserted, in the former of which nothing is said: in the latter: for instance, it is taught in the notes of the Rhemish Testament, that subjects may throw off their allegiance to their Sovereign contrary to the principles of the British Constitution. I am far from imputing the sentiment in question to any gentlemen present. But to proceed, another question I must ask, is, what qualifications are required by the Church of Rome, definitely stated, giving persons a right to read the Word of God? We are told they must be learned. Then, I would ask, in what branches of study must they be learned?—And I would ask farther, what progress must they have made in their respective branches of information? We are told farther, that the person who reads the scriptures must not make a bad use of them. But how is it to be known what use will be made of them until trial is made? We are told, the persons must be a humble modest kind of people, but how much of these requisites are they to possess to entitle them to this privilege of reading the scriptures? I believe no definite rule has been laid down on this subject—then, it is left to the exercise of private judgment, and here is a recognition of private judgment, most important indeed, when it is left to decide on one of the most fundamental points of controversy between the parties here to-day. The Habeas Corpus Act is mentioned, as corresponding with man's right of reading the word of God, but here is an important difference, the clergy of the Church of Rome have the power individually, of granting or withholding the privilege in question, whereas no individual magistrate, nor any person short of the Legislature itself, can regulate the operation of that charter of our liberty, of which so much has been already said.—I would ask, finally, have we one instance in inspired or uninspired history, of the right of reading the holy scriptures being withdrawn from the laity?—I shall not say for the first few centuries of Christianity. I shall say more—have we the slightest proof whatever of such a step being authenticated, even by the Church of Rome, before the year 1229, when the Council of Tholouse, not a general Council, but a synodical one, made a decree to that effect. Whether that was authentic, or not, I cannot decide, but I may safely challenge the gentlemen on the opposite side to bring forward any one act in the Church of Rome itself, putting in force this power before the period to which I have alluded. I challenge them to produce one instance of its being put in force in either the Jewish or Christian Churches, so far as the history of the Old and New Testaments enable us to decide. Sir, I beg to express my very grateful and respectful acknowledgments for the

patience with which you have allowed me thus to address this meeting. I beg to express my grateful acknowledgments to the Rev. Gentlemen on the opposite side for the exercise of patience which they have manifested towards me. Indeed, it was more than I had a right to expect that I should be allowed to speak so long with so little interruption—and I beg, through you, Sir, to express my heartfelt thanks to all, and every individual present, for the kindness and attention with which they have listened to me. I beg to assure them that not one word I have uttered has been uttered from any other principle than a conscious persuasion of the truth of what I have advanced, and from love to my fellow-creatures; and I assure them again, that my heartfelt prayer for them is, that they may be enriched with all the blessings of salvation, its comforts on earth, and its possessions in heaven. While they are passing through this vale of sorrow, may the Divine Presence attend them, sustaining them in distress and difficulty, and conducting them onward till they are introduced to eternal glory beyond the skies. It is my fervent wish that you may all have every favour which the hand of our common Father can bestow in this world, and the vision of the glory of his countenance in the world to come. I would give to all men that unrestrained right of private judgment which I claim for myself, and though the gentlemen on the other side think and act otherwise than I do, I shall be always ready to hold out to them the hand of common friendship; and had I opportunity, I should be always happy to co-operate with them in works of charity. So far as my limited means would allow, it shall ever be my business to attend in the neighbourhood in which I reside, to the temporal, as well as the spiritual, necessities of the people, indiscriminately to whatever religious persuasion they belong. In conclusion, Sir, '*magna est Veritas, et prevalebit.*' Truth may be despised—may be opposed—but it contains an imperishable germ of greatness and of empire. The acorn falls upon the ground, vegetates in the soil, and presently a seedling-plant appears, liable to destruction from every blast; but notwithstanding frosts and storms, its roots infix themselves more deeply in the earth—its branches extend—its head towers towards the sky—every revolving year adds to its magnificence—'till, venerable in the growth of centuries, it stands the father of the forest.—So, religious truth may be accounted contemptible—may be slow in its progress—may be often threatened with annihilation from the sophistries of error and rage of persecutors—but nurtured by an unseen and Almighty influence, its grasp of the human intellect extends—its attributes of beauty and grandeur are unfolded—its head rises in triumph over all its rivals, and ultimately, it appears enthroned the universally confessed monarch of the globe."

Rev. Mr. Lyons replied to Mr. Urwick. We have only room for one quotation. To prove that the scriptures alone were not sufficient, he instanced several things in religion which they said nothing about.—"Again, sir," said Mr. Lyons, "the baptism of infants is admitted in the Protestant church. I know not how the opinions of gentlemen opposite may be upon that subject, *but we do not find a single text of scripture to say, that children ought to be baptized;* notwithstanding, we admit holding baptism of infants necessary to salvation, [and therefore] that children ought to be baptized. The Protestant church also admits it, because she practises it always: but the practice is no where found in scripture, therefore, we must have it from some other authority."

This debate was conducted with perfect order, and good temper. The report of the speeches will be corrected in a new edition, which is printing at Dublin; to which will be appended, A Reply, by Mr. Urwick to Mr. Lyons. "I feel myself bound to reply," said he, "to *all* the arguments advanced by Mr. Lyons, and, I pledge myself, to do so, as far as my ability will enable me."

N. B. At the last meeting of the Committee, the sum of twenty pounds was voted, to assist in the cheap, or gratuitous circulation of these published debates.

Received by Mr. Ivimey.

Auxiliary Society, Worcester, by the Rev. H. Page ..... £	49	0	0
Campden, Rev. G. Jayne...	1	12	0
Collection at St. Alban's, by Rev. J. M'Carthy	2	13	0
For the "Rye School," by Rev. Mr. Smith	5	0	0
Mr. Wm. Heelas, Wokingham, by the Rev. J. Coles.....	1	0	0
A friend, (two years' subscription) by Mrs. Goldsmith ..	1	1	0
Auxiliary Society, St. Alban's, by Rev. J. Upton, jun.	2	2	0
Donations collected by the Rev. O. Clarke, Taunton.	16	0	0
By Rev. Mr. Millard, of Lymington, the gift of an Irish lady, the interest to be applied towards a school in Ireland	200	0	0

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

WOOLWICH.

In this populous town, an Auxiliary Society to the Baptist Mission has long existed, having been formed in the year 1813, principally through the exertions of the Rev. S. Davis, now of Clonmel in Ireland, but then a resident of Woolwich. As, however, its sphere of operation was but limited, and the amount of annual contributions much less than it was supposed it would be, if greater publicity were given to the object, the friends of the cause arranged for a public meeting with this end in view. With a liberality and kindness truly honourable, the spacious Wesleyan Chapel was lent on the occasion; and the meeting took place on Wednesday evening, Jan. 12. Olinthus Gregory, LL. D. Professor of Mathematics in the Royal Military College, in the Chair. The attendance was large and respectable; the sum of £14 8s. 11½d. was collected, and among the speakers, whose names we subjoin, were members of no less than six different denominations of professing Christians. Prayer was offered at the commencement by the Rev. R. Davis, of Walworth: the various resolutions were proposed and seconded by the Rev. Drs. Warren and Brown (of Edinburgh); Messrs. Ivimey, Young, Dyer, Sutton, Timson, Pritchard, James, Adams, and Lucy, and Dr. Parker.

Foreign Intelligence.

CALCUTTA.

Extracts from Mr. Carey's Journal at the Doorgapore Station.

Nov. 20, 1824.—Paunchoo and I went this morning to Ballee, a very extensive village on the other side the river. We obtained a very good congregation, from 50 to 100 forming a circle about us. Paunchoo commenced in prayer, after which I read a portion of scripture, and addressed them; brother Paunchoo then taking up the subject, and giving them a short, but very consistent and clear account of our Redeemer's birth, miracles, doctrines, and then relating the manner of his death, resurrection, and ascension. He then discoursed particularly of the manner of becoming interested in Christ, shewing the necessity of repentance and faith; then describing some of the principal blessings resulting from faith in Jesus, and the effect which would follow upon the moral character of the believer; he concluded by exhorting them to lay the subject to heart, and disregard the consequences which would result from their former companions; reminding them, it was not change of caste, of food, of raiment, or any of the indifferent customs of civil life, but only a change of heart, and a renouncing of sin for holiness—the whole occupying from two to three hours. Little interruption was experienced during the whole time, more than a little occasional noise by a number of rude boys. At last, as though the effect of the whole was to be done away in a moment, a Brahmun put in a foolish objection, and was so confident and boisterous, that he was at once victorious, and we yielded to his clamour. This unexpected turn prevented our giving away any books; for all, especially the young people, began to turn into ridicule what they had been hearing with seeming attention. So extreme is the levity of the native character, that it is almost impossible to decide with any tolerable accuracy of the effect a religious discourse produces. After a full hour's promising attention, when you begin to indulge a hope the minds of your hearers are at least somewhat solemnized, the folly of one single person destroys the attention of fifty, and sends you hopeless away. However, the common people would be able to gather something, and we must leave the result with him who sent us. In the afternoon, we came down to Sulkea, and obtained a very fair and attentive number of hearers, with whom we continued until dusk.

Sabbath, *Nov.* 30.—Went to Baranagore this morning with Paunchoo and the old man Gomesh. People but few for

most of the time; but increased toward the close of the service. The only objector was a Brahmun of some apparent respectability. He was a little boisterous, and fully intended to do what harm he could by disturbing the attention of the people; but being met with rather more mildness than he expected, and being answered respectfully, he was ashamed to do his worst. After making use of some reproachful language, and stating some common-place objections, as that we were outcasts, *eaters of flesh*, &c. &c. he turned off suddenly, and gave utterance to some awful oaths and blasphemies in English, very shocking indeed to hear. A gentleman in conversation last evening expressed his conviction, that the loose conduct of Europeans was one of the greatest apparent obstructions to the spread of the gospel in these parts—here was a sad proof of it. This man could not have come to the knowledge of such imprecations, if he had not heard them from some one who probably may have employed him as a Sirkar. Oh! that our countrymen, if they will not help, would cease to *hinder*, and thus procure to themselves an aggravated damnation. "*Whosoever falleth upon this stone shall be broken; but upon whomsoever it shall fall, he shall be broken to powder.*"

December.—Under a large tree on the Chitpore Road, we were able to collect a tolerable congregation, who heard with pleasing attention: some few remained nearly all the time, and objected not a word. A person whom we have met before, attempted to break the attention of the people, but was disappointed, they disregarding all he attempted to say. But a want of interest on my own part in the things I attempted to utter, and an absence of tender affection, seemed to render all I said quite spiritless and dry. In proportion to the congeniality of the frame of our own hearts with the truths we deliver, is our comfort in speaking; and the want of this, though we wear out our bodies in the service of the gospel, deprives the soul of all comfort, and makes missionary work as unsavoury to the mind as the basest drudgery. Nevertheless we must not slacken our exertions on this account, and speak only when we have reason for contentment with the temper of our own spirits, else we might be tempted scarcely ever to speak at all. Besides, sometimes it is felt, that getting into action warms the spirit, and assimilates the temper to the truths we are discussing, and then there is a blessed reward in the work itself. But when a service is begun and ended with but little love to Christ, or compassion to the souls of men, we *feel* as though no progress was made, and that we made work for repentance, instead of that joy and thankfulness which were felt by Paul when he said, "To me, who am less than the least of all saints, is this grace given, that I should preach among the gentiles the *unsearchable riches* of Christ." After all, let our feelings at the time be what they may, "a *necessity* is laid upon us; and woe unto us if we preach not the gospel:" but oh! that we may do it *willingly*, and receive "a *reward.*"

This evening we obtained but few people, and they very unwilling to hear. No one admitted sin to be HIS *sin*. But *it was inseparable from the present dispensation, or Kallee Joog*. It was *fate*. *It was God*. He was the author of all things, and therefore the author of sin. "*Who am I?* I speak not, *he speaks in me; our conduct, and our condition, and all things, are of him.*"

Yet, after all, there was a decent looking man, who, stopping to the last, says, "I have something to say another time about these things." He had a tract with him that he received several days ago. I am always delighted when any thing comes to light connected with the reading of tracts; for as a multitude of them must have reached the different parts of the country, where Missionaries have never perhaps had an opportunity of preaching, there is reason to hope some good may be effecting by the silent operation of truth, to an extent vastly beyond what we actually know; and in the absence of *many known conversions*, it is consoling to hope, that by *education*, and by these silent messengers, penetrating into different parts of the country, where the voice of a preacher had never been heard, God may be silently working, and effectually preparing the way for the more decided and extended reception of the blessed gospel.

OUR female friends, in different parts of the country, who have shewn such a lively interest in the cause of Female Education in India, will be gratified to peruse the following pleasing intelligence contained in a letter, lately received by a friend in Bristol, from Miss Pearce, in reference to the 'Broadmead' School, lately established there.

Doorgapore, May 22, 1824.

I have this morning been to visit the Broadmead School with Mrs. Colman, the general superintendant of our Schools, and much did I wish that you and all the friends who kindly support it, could have accompanied us;—the sight would have filled your hearts with joy, zeal, and gratitude. The School was established the 16th of last June, not quite a twelvemonth ago; there are thirty-one children from the ages of four to fourteen. The children in the first class can read and spell very well, from a book entitled, "Conversation between a Mother and Daughter," in the concluding part of which idolatry is decidedly opposed. Mrs. Colman has found great difficulty in introducing this book into many of the Schools, but at the Broadmead it was admitted without opposition: this, we would hope, is a token for good. Many of the children repeat considerable portions from this book; it thus forms a kind of Catechism: after they have read a portion, they write the same on their plantain leaves, and thus it is impressed on their memories. The order maintained is very great, considering the habits of the poor little pupils. The School-house looks like a neat barn; it has a mud-floor spread with mats at regular distances for the children to sit upon, for the natives never think of occupying a raised seat; parallel with each mat there is a desk raised a very little way from the ground, on which their books are placed —their plantain leaves they hold in their hand while writing, and use a reed for their pen. The children meet at six in the morning, and stay till ten; assemble again at four in the afternoon, and remain till six. Needle-work has not at present been introduced into the Broadmead School. Mrs. C. likes to have them read and write well before they attend to this. I wish you could see them; the sight is very affecting, and encouraging likewise—the countenances of some secure an interest in the kindly feelings of the spectators, while we cannot but hope the knowledge they are now acquiring, may be productive of a harvest, which shall be reaped with joy in an eternity of bliss.

BENCOOLEN.

Our number for December contained an extract from the last quarterly letter received from this station, describing the state of the Native Schools established there. We now add the remainder of the letter, in which our brethren give an account of the other branches of their missionary operations. That all should not be equally successful, will occasion no surprise; but our readers will see how necessary it is that fervent prayer should ascend on behalf of those who are toiling to communicate to heathen nations those blessings which, as yet, they are quite unable to appreciate.

We now take our leave of schools, and beg to call your attention to another subject, of not less importance, that of the translation and dissemination of the scriptures. It has already been stated, that the new version of the gospel of John is finished, with the exception of two chapters. At a meeting of the Bible Society here, in August last, six chapters, all that had then issued from the press, were laid before them; these chapters being considered a fair specimen of the whole. A special committee, consisting of several gentlemen who were considered well skilled in the language, was appointed to examine them, and report upon the character of the new version. The points to which the attention of this committee was principally directed were, the three following: 1st, Whether the version is a faithful one, conveying the true sense of the original. 2nd, Whether it is idiomatic, and quite intelligible, to the natives. 3rd, Whether it deserves, in any respects, to be preferred to the old version. The report of the committee on each of these points is very favourable. They have pointed out several passages, the rendering of which, they think, might be improved; but they state in general, that on a comparison of the new version with the old one, the opinion of the natives was given, nineteen times out of twenty, in favour of the former; and they strenuously recommend, that we should be engaged to make a new version of the whole Bible. Hence you will conclude, that we have not laboured wholly in vain, as it respects the attainment of this most difficult language. We have indeed learned enough to know that we have a great deal more to learn; and that our future progress will be attended with almost insuperable difficulties. Having advanced, we suppose, as far as most Europeans who have studied this language, we have no longer any beaten track before us. We must for

the future make discoveries for ourselves, but we cannot, as travellers commonly do, avail ourselves of a native guide. No native, with whom we are acquainted, is capable of giving us precisely that information which we require. We want to ascertain the grammatical principles of the language, but with these the natives themselves are unacquainted, so far, at least, as to know nothing of system. They speak by instinct rather than by rule; and the study of their own language would be to them the most novel of all studies.

We expect another meeting of the Bible Society in a few days, when the report of the special committee will be read, and resolutions formed upon it. At this meeting, we intend to propose a new version of Genesis to be undertaken previously to that of the whole New Testament. As we feel the necessity of proceeding with diffidence, we should like to make an experiment on the Old Testament as well as on the New, before we commence a new version of both. The book of Genesis will, there is reason to believe, prove very acceptable to the natives. They are already partially acquainted with its interesting contents; and as they will meet with nothing in it to give a severe shock to their Mahummedan prejudices, they will, we hope, read it with avidity.

We continue to distribute copies of the old version of the New Testament, and of the revised version printed in Bengal, which does not differ essentially from the other, but, we confess with much less interest than formerly. Aware that the contents will be but little understood, we dare not anticipate any great benefit from their distribution; on the contrary, we are not without apprehension, that the great ambiguity, which so generally prevails, together with the erroneous sense which some passages will certainly convey, may be productive of evil. The attempt to prepare a new version has led to a more critical examination of the old one; and the result is by no means agreeable to our feelings, as Missionaries. It is indeed a painful reflection, that we are destitute of that most important auxiliary to missionary efforts, an intelligible translation of the Bible. We would gladly avail ourselves of the labours of others, and hope we have no wish to depreciate what they have done, but it is a fact, that instead of having only to raise the superstructure, we have, in a great measure, to relay the foundation. It will require years of labour before the Malays can, in reality, enjoy those facilities for becoming acquainted with the gospel which it has been long thought they enjoyed already; and we scarcely dare to hope, that we shall live to see the completion of that most desirable work, an intelligible version of the whole Bible in Malay. Under these circumstances we cannot but regret that so much money should have been expended in multiplying copies of the old version, especially in the Arabic character, seeing they can be of little service. Among the native Christians who use the Roman character, the case is somewhat different; they have the Dutch Bible at hand, and also living teachers to give them the true sense of the scriptures. We are aware that these remarks will probably appear invidious, but conscious that they are just, we are little anxious about the light in which they may be viewed at present. The truth must sooner or later become apparent.

If this statement is correct, and that it is, few competent judges will, we think, deny, it follows, that the little success which has hitherto attended the distribution of the scriptures in Malay, can neither excite surprise, nor be considered a just ground of discouragement. The best version of the scriptures would certainly be ineffectual without a divine blessing, but we cannot reasonably expect a blessing to attend what the people do not understand. The gift of tongues is a sufficient proof, how absolutely necessary it is, that divine truth should be conveyed in an intelligible form in order to its becoming beneficial.

On the subject of religious tracts, we have not many particulars to state. The only tract of this description which we possess at present, is that on the "Way of Salvation," of the completion of which we informed you in our last communication. This has been circulated rather extensively, not only along the coast of this island, but also on Java; and some have been seen sent to our Missionary brethren at Penang, or Prince of Wales's island. Mr. Diering states, that at Batavia it was received with great readiness, and he has written for a new supply. At Bencoolen it has not been so well received as some of our other publications, nor is this at all wonderful; it contains truths which are not relished by the unrenewed heart in any country. We intend to prepare another tract or two as soon as we can command sufficient leisure, but time must be allowed for sowing the seed, as well as for its growth after it is sown. Our means of doing good must necessarily accumulate slowly; but the close of every year sees us stand on higher ground than we occupied at its commencement. In writing and printing, patience and perseverance will insure a measure of success; but here human

effort ends. We can sow the seed, but cannot cause it to grow; we can launch the vessel, but cannot insure it a prosperous voyage. How needful is prayer, persevering prayer; and how difficult to abound in prayer in circumstances like ours! A Missionary ought, above all men, to be a man of prayer; but he generally breathes an atmosphere which is almost death to prayer.

We must now call your attention to another part of our Missionary work, that of preaching the gospel; and this, we are sorry to say, is precisely that part in which we meet with the least encouragement. The attendance on public worship in English is very thin, and our prayer-meetings are nearly abandoned. Hitherto, the strong armed man has not only retained possession of his palace, but has, with a few exceptions, kept his goods in peace. There are but a few who seem susceptible of serious impressions; and, with respect to these few, we are constrained to allow that transient impressions are not conversion. The fetters of sin are exceedingly strong, where men form such connexions as almost exclude the possibility of their salvation. They may reform, and become much less abandoned than formerly; but to relinquish all known sin, and to aim at Christian purity, they find too hard a task. Those who constantly attend become more enlightened; conscience in them is more awake; death and eternity excite more alarm. Formerly, persons died here without fear or concern; but we have lately witnessed a very different scene. An aged gentleman, who had lived a very loose life, became, in some degree, an altered man a few months before his death. He regularly attended both English and Malay preaching, but still there was one sin which he could not relinquish. In his last illness he was the subject of better regret, and of considerable alarm. "The lusts of the flesh," said he, "have ruined me." He was sensible of his danger, was desirous of religious conversation, and said, if he should recover, he would purge his house and attend every meeting, but in a few hours after he expired. Whether he was a true penitent or not, we pretend not to decide; but his case forms the first instance of regret and alarm on a death-bed which we have seen in this place. We have better hopes of a young man who has been ill for several weeks, and who appears to be gradually approaching the gates of the grave. There seems in him some evidence of a change. His fixed attention the last few times he was able to attend public worship, shewed the interest he felt in what he was hearing; and the deep sense of sin which he has since expressed, united with his earnest desires to be found in Christ, encourage us to hope that a work of grace is begun on his heart. This is all our success in English, and in the Malay department things are still worse. With the exception of one poor woman who attends regularly, and who has occasionally manifested some little concern about her soul, there is not a symptom of any thing like conversion. In the markets, and other public places, the natives seem tired of hearing us. Their curiosity is now gratified, and having no desire after salvation, they would rather we should be silent than speak to them on so uninteresting a subject.

SALATIGA, *(Java.)*

SINCE our last number was printed, we have received, through the medium of an esteemed correspondent in Holland, a letter from Mr. Brückner. Our readers will know how to appreciate the spirit of humility and patient zeal with which this good man is pursuing his important, but unostentatious labours.

IN the month of September, I received a letter from the Bible Society of Batavia, to this effect;—that I should subject my translation to the examination of one or two able men in the Javan tongue, and, after a favourable report should have been made respecting it, it should be printed at the expense of that society. The persons who are called for this work, are the interpreter to the court of justice of Samarang, and another citizen who understands the Javanese language well too. By this examination, the translation is improved; for those gentlemen make remarks on it, and if these remarks have foundation, or are real improvements, the translation must give way; and we are now busy to write out a fair copy of the translation in order, after it is finished, to present it to the Bible Society of Batavia. This process, I own, appears rather humbling to me, but I do not care for that, if the work is but improved by it, and the spread of the gospel facilitated among this people. We are now advanced with this examination to the end of the epistle to the Romans. The Bible Society of Bencoolen had also come to a resolution,

to print, at least, a part of my translation; and had, for that purpose, ordered 500 rupees for putting in order the press there, for the same end. These resolutions I received, I think, two days after the letter, from the Batavian Bible Society. I have communicated the reasons which induced me to work together with the Batavian Bible Society, to the society of Bencoolen, and they have been received there as entirely satisfactory; thus I have been led to give no offence to either party. The Bible Society of Batavia have written for a lithographic press, in order to effect their purpose. They have proposed to me, when all should be ready, that I should come to Batavia, to have the translation printed under my own eyes; but this is a difficult point to be attended to on my part, which I have not as yet discussed with them. I should be inclined to consider all this as so many beams of light penetrating a thick dark cloud which has surrounded me hither, for which the Lord is to be praised, and which we may consider as a token for good of our future progress in our mission on this island.

Respecting the real effect of my preaching and talking to the natives, little can be said; some, even of them, seem to have receded, who seemed, when at first hearing the gospel, to be inclined for it; but, this is a disappointment, how grievous it ever may be, for which each Missionary ought to be prepared; for when the carnal mind begins to perceive, that the love of sin, and practising all manner of injustice, will not agree with the demands of the gospel, it must feel an aversion against it; and the more it is urged upon them, the greater the enmity will be. Others seem to have become inclined for the gospel; but a Javan is little to be depended on, either as to his sayings, or to his steadiness. The almighty power of the Holy Ghost alone is able to raise the feelings of their brutal minds, to that degree which is required to perceive the excellence of the gospel. When these effectual workings shall take place in a more visible degree than hitherto on the minds of these natives, is hidden in the secret counsels of God, into which secrets no human eye can penetrate. That a time of visitation shall come for this brutish race of men also, we are sure, by the divine promises. Our business is to work and pray for it. How I am going on, I hope, will appear sufficiently clear to you from my journals. Sometimes I feel myself happy in my call, without seeing any of the long wished-for effects of the gospel.

JAMAICA.

SEVERAL letters have lately reached us from our brethren in this island, and the intelligence they communicate is, on the whole, as satisfactory, as, in the present state of the colony, could be expected.

Mr. Coultart had been induced, by a concurrence of favourable circumstances, to purchase some premises that were for sale at a place called Mount Charles, around which were many persons anxious to hear the gospel, and who have shewn their interest in the cause, by subscribing towards the purchase. At Kingston, eighty-eight persons were baptized, and added to Mr. C.'s church in October last.

Mr. Philippo has at length received permission from the chief magistrate, at Spanish Town, to renew his public labours there; and it is expected that no further impediment will occur, at the next Quarter Sessions, to the regular confirmation of his license. The premises belonging to the Society at Spanish Town are, however, in a very dilapidated state, and a considerable sum will be required to render them at all eligible for the purposes of public worship.

Mr. Phillips, at Anotta Bay, has experienced less opposition and hostility than our other friends have had to encounter; and his prospects, it will be seen from the following extract, are encouraging.

OUR attendance of every class is still good, which is rather an unusual circumstance for the whites. I have heard from respectable sources, (and I partly believe it) that there is already a surprising alteration in the morals of the people here. No place could possibly be more heathenish than this, before we came here: there was no observance of the sabbath, no worship of God at all, but rioting and drunkenness, and every evil work: one of the resident gentlemen told me, that he had been here 21 years, and had only been twice to church in all that period: it is, (besides the want of inclination) so for-

midable to travel long distances in the sun in this hot climate. But I hope more positive good has been effected, than merely improving the morals of the people. This is only like clearing away the rubbish: but we have been instrumental in "planting in the wilderness the cedar;" though, "not unto us, O Lord, not unto us, but unto thy name be the glory." On the first sabbath in this month, we formed ourselves into a Christian church; our number was about forty, who had all been previously baptized by different persons, and of all, I have reason to entertain pleasing expectations. Our church is principally composed of negroes; many more would gladly have come, but I wished to wait a little longer, as I have exercised the strictest scrutiny, and the closest personal investigation. Our ordinance was a solemn scene, many were in tears: I felt quite happy in my own mind, and quite at home in my master's work."

At Montego Bay, Mrs. Burchell was safely delivered of a son, about the end of September; but, we are sorry to add, that her health, which has always been delicate, appeared to decline from the period of her confinement, and, at the date of Mr. B.'s letter, (Oct. 11th) her situation was very critical and alarming.

Our Missionaries in Jamaica have peculiar reason to exclaim to their Christian friends in Britain, "Brethren, pray for us!"

Contributions received by the Treasurer of the Baptist Missionary Society, from December 20, 1824, to January 20, 1825, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Clipston, Collections after Sermons, by the Rev. Messrs. Hall, Page, and Franklin	40	0	0
Cardiff, collected at the English Baptist Meeting, by Rev. T. Hopkins	8	17	4
Nairnshire, Society for Propagating the Gospel, by Rev. W. Barclay	4	0	0
Nairn, Juvenile Missionary Society, by Ditto	1	0	0
Towcester, Subscriptions by Mr. Barker and Mr. Allen	2	0	0
Devonport, Pembroke-street, Collection and Subscriptions, by Rev. J. Wilcox	44	17	0
Huntingdonshire, Society in Aid of Missions, by W. Foster, Esq.	39	13	2
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Sutton in the Elms, Ditto, by Ditto	9	0	0
Gloucester, Auxiliary Society, by Mr. G. B. Drayton	4	0	0
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Bratton, by the Rev. R. Edminson:			
Subscriptions 14 2 0			
Collection 3 9 7			
Weekly Subscriptions 8 17 9			
Imber 1 8 0			
Laverton 7 10 6			
	35	7	10
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Reading, Annual Contributions, by Rev. J. H. Hinton 97 3 6			
Penny Subscriptions, by Mrs. Wayland 5 0 0			
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	107	3	7

	£	s.	d.
Glasgow, Auxiliary Society, by James Deakin, Esq.:—			
Mission	138	2	0
Translations	389	11	6
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College	1	1	0
	572	10	0
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Collection in the Burgher Church, Lanark, by Rev. A. Harper	4	16	9
Monthly Prayer Meeting, Inverkep, by Rev. Mr. Law	1	0	0
St. John's Parish, Glasgow, Association, by Mr. Falconer	8	5	0
Kirkintulloch Missionary Society, by Mr. Baird, Jan. 5, 1824	3	0	0
Ditto Ditto Ditto Dec. 23, 1824	3	0	0
Balmano-street, Glasgow, Association, by Mr. J. Wilson, Jun.	1	0	0
Glasgow Youths' Auxiliary Missionary Society, by Ditto, Ditto	20	0	0
Hutchinson Town Relief Congregation Auxiliary Bible and Missionary Society, by Mr. M'Cane	10	0	0
Part of a Legacy of the late Mrs. Halyburton, Glasgow, by Mr. R. Duncan	125	0	0
Greenock and Port Glasgow, West Renfrewshire Bible Society, by Mr. R. D. Kerr	10	0	0
Glasgow Female Association for Oriental Translations of the Scriptures, by Mrs. Deakin	36	18	0
Paisley Auxiliary Bible Society, by Mr. R. D. Symington	10	0	0
Campsie Bible and Missionary Society	8	0	0
Greenock Female Missionary Association, by Mr. John Kerr	15	0	0
Legacy of the late Mr. Hugh Wilson, Duntochen Cotton Mills, (Duty deducted,) by Mr. Duncan	72	0	0
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Bible and Missionary Society Relief Congregation, by Rev. Mr. Barr, Glasgow	5	0	0
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Mrs. Ellis, *Ditto*, Ditto	10	10	0
Mrs. Ware, *Clapham Common* Donation	10	10	0
Samuel Pope, Esq. The late, by T. Bickham, Esq. Ditto	10	0	0
Anonymous by Mr. G. Powell, Ditto	10	0	0
Robert Prance, Esq. by the Secretary, Ditto	10	0	0
Mr. Scoones, *East Malling*, by Rev. J. Upton Ditto	2	0	0

TRANSLATIONS.

Dundee, Auxiliary Society, by Mr. Gourlay	4	0	0	
North Staffordshire Auxiliary Society, by Mr. Kennedy	20	0	0	
Mrs. Hall, *Cheltenham*, by Rev. Dr. Ryland Donation	10	0	0	

FEMALE EDUCATION.

Glasgow, Female Education Society, by Mrs. Buchan, Treasurer, for Schools at Serampore	100	0	0
Cardiff, Female Society, for "Cardiff School," by Mrs. Hopkins	15	0	0
Dundee, Auxiliary Society, by Mr. Gourlay	0	8	6

TO CORRESPONDENTS.

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